# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII Philadelphia, October, 1933 No. 1

*In This Issue:*

THE BISHOP'S MESSAGE

REOPENING OF THE DIOCESAN NORMAL SCHOOL
By the Rev. Herbert L. Johnson

FULLY PROVED MINISTRY
By the Rev. Gilbert E. Pember, D.D.

CALVARY, CONSHOHOCKEN, COMMEMORATES 75th ANNIVERSARY

THE AMERICAN OXFORD CENTENNIAL AND THE CATHOLIC CONGRESS
By the Rev. Leicester Crosby Lewis, Ph.D.

OUTLINE OF ARRANGEMENTS FOR OXFORD CENTENARY COMMEMORATION

FROM OUR SUMMER VOLUNTEERS IN SOUTH DAKOTA
By Frank H. Moss, Jr.

ENGLISH CHOIRS OF THE PAST
By Harold W. Gilbert, Mus.Bac.

WORK OF THE CHURCH AMONG THE COLORED PEOPLE IN THE DIOCESE
By the Rev. E. Sydnor Thomas

"CHRIST BEARERS"
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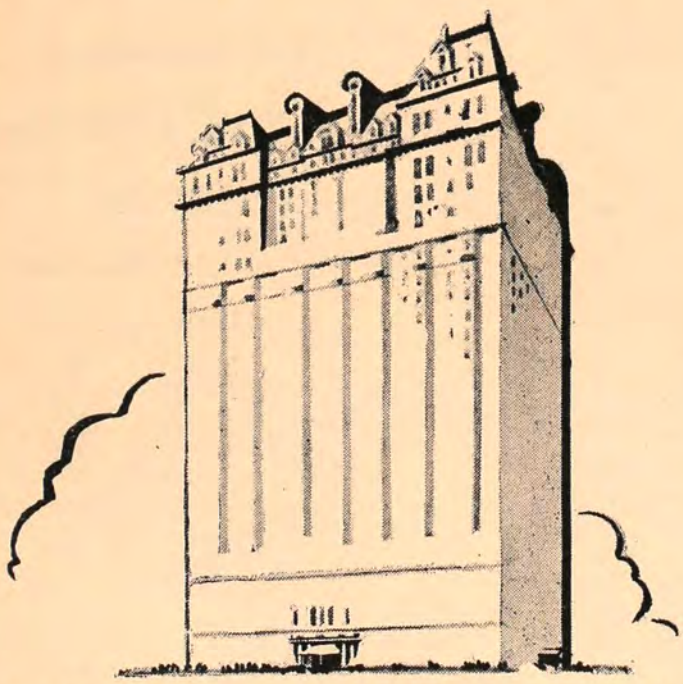

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# THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

**Object**

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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## The Bishop's Message

AN OLD lady who could happily see good in everyone was challenged by the remark, "I believe you could see something good in the devil." "Well," she replied, "he certainly is very persevering."

I have only one affliction, that is hay fever. Yet, like the old lady, I can see some good in it. It is not only very persevering, but very regular as to the time of its visit. You can, therefore, plan your work very nicely. It never disappoints. Then you do not have to suffer. The remedy is not disagreeable medicine, but a delightful trip on the ocean or a visit to the beautiful White Mountains—my haunts for the last forty years. On August 17th I started on a most interesting trip to the Caribbean Sea. I had visited Havana and Panama in former years. This Summer I thought of Haiti, Jamaica, Ancient Cartagena and the Modern City of Barranquilla. The weather was delightful, the sea calm, soft southern breezes swept over us continually, and the guests on shipboard were most congenial. It was interesting to sail by San Salvadore and remember that that was the first piece of land seen by the weary and almost mutinous men who sailed with Christopher Columbus; and that here was the first spot on which a white man had placed foot.

Our first stop was Haiti, wonderful in its history and in its present population. I could not but think of its many rebellions; of Toussaint l'Ouverture—his heroism and his sad end; of Christophe and his palace "Sans Souci" and the wondrous exhibition he gave of the capacity of a member of the negro race both to rule and to absorb civilization. I realized that Haiti was ruled by black men, and as we have a slogan, "America for Americans," so their slogan is "Haiti for the colored man." I have heard that white men are forbidden to hold property in Haiti unless they use their property for business. Here, as in the places we visited in South America, the contrast between rich and poor is marked. I saw many beautiful homes, but there were more wretched hovels unfit for human habitation. In pouring rain one could see men, women, and children slowly walking with great burdens on their heads; or little donkeys lost to sight by the great loads that concealed them. Here I had a delightful visit with Bishop Carson. He showed me his home for waifs and told me of his need for another building costing $5,000, so that he could have a separate home for the boys. Ground and buildings are surprisingly cheap. His large and beautiful Cathedral, he tells me, cost only $50,000. In this Cathedral the principal service is held at 4 A. M., when the Church is filled to capacity. A service is held for the whites at 7 A. M., and a service for all at 8 A. M. Some Americans wanted a service at 9 A. M., but the Haitians thought this entirely too late an hour for a religious service. The United States Marines will remain there until 1935. Just what will happen then is conjectural.

At Kingston, Jamaica, we were housed at the beautiful Myrtle Bank Hotel, where one enjoys every luxury. Jamaica is decidedly English, and England knows how to look after her dependencies. We arrived a few days after the great cloudburst. Bridges had been carried away; great gullies had been made in the land; communication with other parts of the island cut off; and several lives were lost. The beauty of the island still remained.

At Barranquilla we were housed at the Hotel del Prado, one of the finest hotels I have ever seen. There was a settlement around the hotel that bespoke great wealth. A visit to the town, however, revealed abject poverty. We visited the markets in this and other places of our journey. They were very interesting. Strange fruits and things of strange workmanship were there, but they lacked cleanliness and taste. There was nothing to compare with our own Reading Terminal.

At Cartagena, one of the oldest cities on the Continent, we were shown the old Church and the home

of the great Missionary to the African Slaves as they were brought to this strange land. Here, too, we saw the rooms in which the Inquisitors sat to try men for heresy; here, too, we saw the room in which they were tortured. It seemed rather strange to exhibit these evidences of cruelty of a past age, to men of more enlightened times.

The climax of our trip was, of course, the Panama Canal. This reflects great glory on our own Country. General Gorgas's elimination of the mosquito made the project possible, but beside being a wonderful engineering feat, the Canal is a thing of beauty. I had the pleasure of seeing vessels pass through at Gatun Locks. It is an unforgettable sight. The Military, Naval and Air bases, with the residences of the officials and workers, exhibit a definition of the artistic—"making the useful beautiful." I had a great thrill from the trip. I am now enjoying the beauties of the White Mountains, but will be back long before this article appears in THE CHURCH NEWS.

I hope that everyone will return in as good health as I am now enjoying, and in thankfulness to God for this blessing we will determine to consecrate what we are and what we have to His love and service.

IN 1934 the General Convention will meet at Atlantic City, N. J. In the Auditorium of that city is a hall capable of seating 40,000 people. I am anxious that this hall shall be filled at the opening service. It would be a great thing for the Church to mass its forces and make a demonstration to the world that it is a living and growing body. That number can be secured if all the neighboring Dioceses will work. I wish that every organization and every Bible Class or Senior Department of the Church School would have its members lay aside ten cents a week for this purpose. With this amount one could go to Atlantic City, pay for lunch and dinner, and have one dollar for the offering. We could probably arrange for a late return train at 9.30 or 10 P. M. Will everyone do this?

THE BISHOP extends a most cordial welcome to the Catholic Congress that comes to Philadelphia October 23. Men of great learning and distinction will give papers on living subjects which should be of great interest to us all.

## BP. JOHNSON TO CONDUCT TWO PREACHING MISSIONS IN DIOCESE THIS MONTH

The Right Rev. Irving P. Johnson, D.D., LL.D., Bishop of Colorado and Editor-in-Chief of "The Witness," is to conduct two Preaching Missions in the Diocese during October. The first one is to be held at St. Mark's Church, Frankford, from October 15 to 22, and the second one in St. John's Church, Cynwyd, from the 22nd to the 29th.

Bishop Johnson is one of the best preachers in our House of Bishops, and he is one of the firm believers in the Faith and Practice of our Church. When Bishop Johnson preaches during the General Conventions his audience always shows a large number of Bishops present. His sermons are masterpieces of spiritual thought and there is always a challenge to think rightly of our opportunities as members of the Body of Christ. These two Missions will give many in our Diocese a chance of a lifetime. How many will accept it?

## BISHOP CROSS, OF SPOKANE, AND NATIONAL SECRETARY COLLETT SPEAKERS AT DIOCESAN SUPPER MEETINGS OF FIELD DEPARTMENT

**On Thursdays, October 5 and October 12, the clergy and laity of the Diocese are invited to attend supper meetings of the Field Department at the Penn A. C. The meeting is scheduled for 6.30 P. M. and the supper is $1.00.**

**In announcing the fall program of the Department, Rev. C. E. Snowden, Chairman, said that there would be no Field Conference this year such as have been held in past years. As a substitute for them it was decided to secure a Missionary Bishop who could give two weeks to the Diocese with the express purpose of stimulating missionary interest. The Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, has been delegated to the Diocese October 1-14, and many meetings have been arranged for him.**

**The two outstanding events will be the two supper mass meetings of clergy and laity held at the Penn A. C., at which addresses will be made by the Rev. Charles H. Collett and Bishop Cross. The Bishop is well known in this Diocese, having been elected Bishop Coadjutor in 1929, but feeling that his work was not finished in his district of Spokane, he declined. The Rev. Charles H. Collett is the Corresponding Secretary of the National Field Department. Mr. Collett will present the practical methods of the Every Member Canvass, used throughout the Church with such success, and Bishop Cross will stress the value of Missions both to the supporter and the supported.**

**Too much importance cannot be given to these meetings. When laymen and clergy meet together to re-think their mutual problems, we can look for worth-while results. These supper meetings present such an opportunity.**

## DEATH OF MRS. GARLAND

With the death of Mrs. Thomas J. Garland on July 14, there passed away one whose great interest in life was her husband and the Diocese over which he presided and to which he gave such devoted service over thirty years as Secretary, Bishop Suffragan and Diocesan Bishop. Her life was wrapped up in him and his work, and from the time he left her, her thoughts were of her future life with him. She could make no plans for her earthly sojourn, so she hoped for the summons that would call her to his side again. It was fortunate that her last illness was not prolonged nor attended by much suffering, and her last weeks in the Episcopal Hospital were full of comfort and amid beautiful surroundings, with every care that could be given. By her devotion the Bishop's secretary, who had been Bishop Garland's secretary, cheered her and helped her in ways that can't be counted.

Those who loved Bishop Garland, while grieving that one more link to him has been broken, will rejoice for both of them that they were not long separated. Mrs. Garland was laid to rest by the side of her husband in the cemetery of St. James The Less, on the 17th of July.

## RECORD OF CONFIRMATIONS SINCE LAST REPORT SHOWS 760 IN 2-MONTH PERIOD

During the period from May 3 to July 8, inclusive, representing reports received since the last issue of THE CHURCH NEWS there were 760 confirmations at which the Bishop officiated, including the number of those received into the communion of our Church. It is interesting to note that this total of 760 exceeds by 222 the total for the corresponding period of 1932 and, also, that it is the largest number for the same period in the five years preceding the current year.

In the same May to July period of 1928 the Journal of the Diocese shows a total of 376; in 1929 the total was 386; in 1930 it reached 411; in 1931 the number was 573, and in 1932 the total for the May to July period was 538. Reports for the May 3 to July 8 period of 1933 follow in detail:

**May**

| | | |
|---|---|---|
| 3. | **Trinity, Swarthmore** | 17 |
| 4. | **Atonement, Morton** | |
| 5. | **St. Michael, Yeadon (including 1 received)** | 12 |
| 7. | **Ascension, West Chester** | |
| 10. | **St. James, Bristol (including 1 for St. Paul, Chester)** | 20 |
| 11. | **Valley Forge Military Academy** | 8 |
| 12. | **Redeemer, Springfield** | |
| 14. | **All Saints, Wynnewood** | 24 |
| 14. | **St. Paul, West Whiteland** | 7 |
| 14. | **St. Martin, Marcus Hook** | 16 |
| 18. | **St. Faith, Brookline** | 18 |
| 21. | **St. Mary, Ardmore** | 72 |
| 22. | **Church House Chapel (including 1 for St. Mark, Phila.; 3 for St. Michael, Yeadon; 1 for Nativity, Germantown)** | 5 |
| 25. | **St. Alban, Olney** | 15 |
| 25 | **Penitentiary** | 16 |
| 26. | **St. Anne, Willow Grove** | 19 |
| 28. | **St. David, Radnor** | 16 |
| 28. | **Good Samaritan, Paoli** | 21 |
| 28. | **St. John, Lansdowne** | 35 |
| 29. | **Incarnation, Morrisville** | 8 |
| 30. | **Trinity, Gulph Mills (including 1 received)** | 14 |

**June**

| | | |
|---|---|---|
| 1. | **Calvary, Germantown** | 20 |
| 2. | **Advent, Hatboro** | 14 |
| 4. | **St. Martin, Radnor (including 3 for University of Pennsylvania)** | 23 |
| 4. | **Christ Church, Media** | 15 |
| 4. | **Advent, Kennett Square** | 8 |
| 7. | **St. Mary of The Annunciation (including 58 received)** | 67 |
| 11. | **St. Paul, Elkins Park** | 25 |
| 11. | **Holy Nativity, Wrightstown (including 1 for Trinity, Buckingham)** | 5 |
| 11. | **Trinity, Solebury (including 1 for St. Luke, Newtown)** | 10 |
| 11. | **Holy Trinity, West Chester** | 22 |
| 12. | **Church House Chapel (including 1 for Mediator Chapel; 2 for St. Elizabeth; 1 for Church of the Saviour)** | 4 |
| 14. | **St. James, Prospect Park** | 7 |
| 18. | **St. John, Concord** | 1 |
| 18. | **Sleighton Farms** | 36 |
| 18. | **St. John Evangelist, Phila.** | 76 |
| 20. | **Holy Redeemer** | 16 |
| 22. | **County Prison** | 10 |
| 22. | **Home for Indigent** | 19 |
| 23. | **Phila. General** | 7 |
| 25. | **Trinity, Coatesville** | 15 |
| 25. | **Ascension, Parkesburg** | 3 |
| 26. | **Church House Chapel (for St. John Chrysostom)** | 1 |

**July**

| | | |
|---|---|---|
| 2. | **St. Mary, Warwick** | 2 |
| 2. | **St. John, Compass** | 7 |
| 2. | **St. James, Honeybrook** | 3 |
| 8. | **Church House Chapel (for St. Simon Cyrenian)** | 1 |

## Confirmation Appointments, October and November

All confirmation appointments for the above period will be taken by Bishop Taitt. The schedule follows:

**October 1.—Sixteenth Sunday after Trinity.**
A. M.—Phila., Holy Trinity.
P. M.—Lansdale, Holy Trinity.

**October 4.—Wednesday.**
A. M.—Phila., Byberry Hospital.
Evg.—Rockdale, Calvary.

**October 6.—Friday.**
Evg.—Downingtown, St. James.

**October 8.—Seventeenth Sunday after Trinity.**
A. M.—Yardley, St. Andrew.
P. M.—Dolington, St. Wilfred.
Evg.—Newtown, St. Luke.

**October 15—Eighteenth Sunday after Trinity.**
A. M.—Phila., St. Jude and The Nativity.
P. M.—Phila., Christ Church.
Evg.—Phila., Redemption.

**October 20.—Friday.**
Evg.—Phila., St. Thomas.

**October 29.—Twentieth Sunday after Trinity.**
P. M.—Norristown, St. Augustine.
Evg.—Norristown, St. John.

**November 1.—Wednesday.**
Evg.—Doylestown, St. Paul.

**November 3.—Friday.**
Evg.—Weldon, St. Peter.

**November 5.—Twenty-first Sunday after Trinity.**
A. M.—Pottstown, Christ Church.
P. M.—Royersford, Epiphany.
Evg.—Phoenixville, St. Peter.

**November 10.—Friday.**
Evg.—Phila., Advent.

**November 12.—Twenty-second Sunday after Trinity.**
A. M.—Torresdale, All Saints.
P. M.—Eddington, Christ Church.
Evg.—Andalusia, Redeemer.

**November 15.—Wednesday.**
Evg.—Fallsington, All Saints.
Evg.—Edgeley, St. Paul.

**November 17.—Friday.**
Evg.—Oak, St. Paul.

**November 19.—Twenty-third Sunday after Trinity.**
A. M.—Whitemarsh, St. Thomas.
P. M.—Ambler, Trinity.
Evg.—Gwynedd, Messiah.

**November 22.—Wednesday.**
A. M.—Germantown, St. John Baptist.

**November 24.—Friday.**
Evg.—Conshohocken, Calvary.

**November 26.—Sunday next before Advent.**
A. M.—Bridgeport, Christ Church.
P. M.—Valley Forge, Washington Memorial.
Evg.—Germantown, St. Barnabas.

**November 29.—Wednesday.**
Evg—Germantown, Epiphany.

## OLD CHURCH OF ADVENT PUT IN SAFE CONDITION

Important alterations have been made this summer in the Church of the Advent, Philadelphia, which was connected with the early ministry of Phillips Brooks, and is now used by one of our Polish Missions.

Last spring the church building was examined by the architect, Mr. Frank R. Watson, who reported it unsafe and in danger of collapse. It was immediately closed, services being maintained in a Chapel of the parish house. This has been over-crowded by a congregation averaging over sixty in a room seating forty.

When the condition of the church building was reported to the Executive Council, the question as to what should be done was left to the Bishop with power to act, and upon the recommendation of the Archdeacon, the Bishop decided to use the income from endowments to the extent of $2,000, in making alterations, taking down the bulging walls and rebuilding them. The roof will be somewhat lower and the building as altered will have but one floor in place of two, as before. It is hoped to have the work completed early in October. That so much can be done at so small a cost is due to the ready help of members of the congregation, who, under the leadership of the Rev. Edward M. Baczewski, have been giving their time and labor to this work.

# Diocesan Normal School Reopens Oct. 12 with Extended Program

By the Rev. Herbert L. Johnson

The Diocesan Normal School starts its thirteenth year this month with a greatly expanded program. It has been made to feel its responsibility to the many varieties of activities beside the Church Schools, for which leaders must be thoroughly trained. To that end all the organizations of the Diocese have coöperated with the Normal School in offering courses this year for training in leadership, the Altar Guild, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Woman's Auxiliary, the Young People's Fellowship.

The School opens on October the twelfth and continues for ten consecutive Thursdays, with the exception of Thanksgiving Day. In each of the three periods there will be about nine courses to choose from, so that all will find just the ones they need to carry on their jobs as they would like to.

Several changes have been made that will make it easier for the students or, as in many cases, the parishes who send them.

First, the registration fee is reduced from one dollar for each course to one dollar for one to three courses. Second, the vestry of Holy Trinity has generously offered the facilities of its parish house for the supper hour. A hot supper, such as the Normal School was famous for a few years ago, will be served at a charge of twenty-five cents, the Department of Religious Education subsidizing the additional cost.

Following supper speakers will present timely subjects—a new feature.

A faculty of experts has been secured in the courses to be presented. A few can be mentioned in detail here. For the Religious Education courses: Miss Marjorie Hardy, Principal of the Germantown Friends School Primary and Kindergarten Departments, and a member of the Child Study Commission of the National Department of Religious Education; Miss Hilda Shaul, Director of Religious Education, St. Paul's Church, Chestnut Hill; Mrs. C. S. Rogers, Director of Religious Education, St. Mary's Church, Ardmore.

There is to be a class clinic—an attempt to teach an actual class, with the Christian Nurture Course, "Worship and Membership," as the subject. Not more than eight observers may register in this course. Following the teaching hour, the leader will spend an hour with the observers discussing methods. The leader, Mrs. Harry Hazzard, is a teacher at St. Paul's Memorial, South Philadelphia.

From one of our hospital clinics comes a leader, Mrs. B. V. Evans, to present a course in "Children's Behavior Problems."

Altar Guild members and many other students will be interested in the following: "Christian Symbolism," "The Work of An Altar Society," "Altar Guild Needlework," and "Christian Worship and the Church Year."

**Rev. Herbert L. Johnson**
**Head of the Diocesan Normal School**

Leaders of youth will be interested in the Brotherhood of St. Andrew courses led by Mr. and Mrs. Leon Palmer. Mr. Palmer is General Secretary for the Brotherhood of St. Andrew. Both have published books in the religious education field.

The Girls' Friendly Society is making it possible for all leaders to attend by presenting two of their courses twice each evening. The leaders are Miss Margaret Smythe, Branch President of St. Barnabas, Haddington, head of the Department of Membership and Chairman of Younger Members; Mrs. Stuart Bell, Associate in Charge of Candidates' Class, All Saints, Gladwyn, and Mrs. J. Howard Rowbotham, Diocesan Associate.

The Young People's Fellowship will have a series of leaders for their course.

Included in the course for the Fellowship will be Christianity and Other Religions, Why and How of Religion, Riddle of Bible, Functions of Fellowship, Drama in Fellowships, How to Lead Discussions, Building Up a Program, How We Got the Prayer Book, and What Our Church Stands For.

The Woman's Auxiliary is offering a course on Wednesday afternoons and one on Thursday evenings, the first a demonstration mission course, the second a study of the book, "Christ and the Modern World."

As instructor of the New Testament course we find a newcomer to our Diocese, the Rev. Wm. H. Pickford; the other Bible courses are led by the Rev. H. W. Fulweiler, Chairman of the Commission on Students, and the Rev. V. F. Pottle, both teaching for the first time in the Normal School. Old students will be glad to hear that the Rev. Henry Davies, Rev. H. M. Stuckert, and Rev. H. S. Paynter are again with us.

All will be glad to see the name of Dr. Yerkes, Professor of the Divinity School, among the instructors. A complete schedule of courses follows:

**First Period, 5.15-6.05 P. M.—**

A Study of the Pupil, Miss Marjorie Hardy.

The Development of the Idea of God, Rev. Vincent Pottle.

Christian Worship and the Church Year, Rev. Henry S. Paynter.

A Class Clinic (Church Worship and Membership Course), Mrs. Harry Hazzard.

Altar Guild Needlework Class, Miss Annie Bailey.

Personal Religion (What It Means to Be a Christian), Mr. and Mrs. Leon C. Palmer.

Programme Building for G. F. S. Branches, Miss Margaret Smythe.

The Organization of and Programmes for Candidates, Mrs. Stuart Bell, G. F. S.

The Supper Hour—6.05 P. M., Holy Trinity Parish House—25 cents.

**Second Period, 7.00-7.50 P. M.—**

The Educational Work of the Parish, Miss Hilda Shaul.

Studies in Anglican Church History, Rev. H. M. Stuckert, Ph.D.

Fundamentals of Christian Doctrine, Rev. R. K. Yerkes, Ph.D.

Christian Symbolism, Rev. Frank L. Vernon, D.D.

Class Clinic (Church Worship and Membership), Mrs. Harry Hazzard.

Psychology of Adolescence (For Leaders of Boys and Girls), Mr. and Mrs. Leon C. Palmer.

Programme Building for G. F. S. Branches, Miss Margaret Smythe.

The Organization of and Programmes for Candidates, Mrs. Stuart Bell.

**Third Period, 7.55-8.45 P. M.—**

The New Testament, Rev. Wm. H. Pickford.

Principles of Teaching, Mrs. C. S. Rogers.

Studies in Anglican Church History, Rev. H. M. Stuckert, Ph.D.

The Life of Christ, Rev. Howard Fulweiler.

Isaiah: the Evangelical Prophet, Rev. Henry Davies, Ph.D.

Children's Behavior Problems, Mrs. Boyd Vincent Evans.

The Work of an Altar Society, Rev. Wm. T. Metz.

Christ and the Modern World (A Course in Christian Missions), Mrs. Frank Bonynge.

Principles of G. F. S. Training, Mrs. J. Howard Rowbotham.

Y. P. F. Course, Rev. Leicester C. Lewis, Ph.D., and other specialists.

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## CHURCH TRAINING SCHOOL OPENS FOR FALL TERM WEDNESDAY, OCTOBER 4

The Church Training School located at 708 Spruce Street, Philadelphia, opens for the fall term on October 4. Lectures are held from Monday to Friday of each week, between the hours of 9.30 A. M. and 3 P. M. The faculty this winter will include:

Ven. James F. Bullitt, Warden, Church History; Rev. Frederick E. Seymour, Director of Curriculum, Christian Doctrine; Rev. Henry S. Paynter, Church Worship; Rev. T. Leslie Gossling, Rev. Francis C. Steinmetz, S.T.D. and Rev. Howard M. Stuckert, Ph.D., New Testament; Rev. Hugh L. Willson and Rev. Stanley V. Wilcox, Old Testament; Mrs. John E. Hill, Christian Missions; Wm. H. Jefferys, M.D., Christian Mysticism; Rev. and Mrs. Wm. M. Sharp, Sociology; Ethel M. Springer, Dean, Sociology and Psychology; Mrs. Wm. H. Jefferys, Social Institutions; Mrs. Percy R. Stockman, Public Speaking and Singing; Orville C. King, M.D., Hygiene and Sanitation.

Resident students are young women who are preparing to take up Church service as a life work, some of them looking forward to going out to distant mission fields while others assist in local parishes. Still others enter the fields of social service, nursing, or religious education and some look forward to becoming deaconesses.

The courses offer a fine opportunity for study to teachers in the Church schools of the Diocese. Day students may register for the classes at a small fee and are welcomed to any of the lectures.

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## ANNUAL CHURCH SCHOOL INSTITUTE, OCTOBER 2

The sixty-third Annual Church School Institute of the Diocese will again be held at the Church of the Holy Apostles this year and an attractive program has been arranged. The date is Monday, October 2. The program follows:

5.00 P. M. Group Meetings.

Clergy. "New Attitudes Towards Teaching," Dr. Adelaide Case, Teachers College, Columbia University.

Superintendents. "New Course Material," Miss Helen C. Washburn, Director of Religious Education, Christ Church, Phila.

Departmental Groups. "Adapting the Lesson to the Pupil," Miss Jane Welte, Miss Hilda Shaul and Mrs. C. S. Rogers.

6.00 P. M. Supper. Address by the Bishop of the Diocese.

7.45 P. M. Devotional Service.

Address: "Creative Teaching," Dr. Adelaide Case.

Findings of the Group Meetings, Rev. Louis W. Pitt, Chairman, Department Religious Education.

There will be an exhibit in the Parish House of Church School materials.

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## PARISH YOUNG PEOPLE SHOW THEIR READINESS IN SUNDAY EMERGENCY

The Evening Service on Sunday, September 8, in St. Matthew's Church, 18th street and Girard avenue, was an outstanding demonstration of the resourcefulness and readiness with which the young people of that parish met an emergency, and gave evidence also of their ability to adequately and efficiently perform the necessities which were called for by the emergency.

Here's the whole story, and THE CHURCH NEWS passes it along, believing it reflects a spirit and an alertness that is characteristic of the young people everywhere in the Diocese. During the past summer the Rev. C. Herbert Reese, Rector of St. Matthew's, denied himself a regular vacation. Funds of the parish are tied up in two closed banks and the Rector felt it was the better plan to dispense with vacations and save the expense of a supply. It was possible to arrange, however, for several short trips.

On Sunday, September 8, after the morning service, Mr. Reese ran down to Cape May Point to be with the twenty-six members of the Senior Choir and a few friends, for whom he had arranged to have the use of Happy Heart House from the previous Friday until the following Monday.

When the congregation gathered in St. Matthew's Church on Sunday evening, the supply who had been scheduled to take the evening service, through a misunderstanding as to the date, did not appear. The congregation was in a quandary. The Junior Choir, which was taking the place of the Senior Choir, also was in a quandary. The young people quickly sensed the situation and, immediately alive to the emergency, started right in with the service and carried it through beautifully, with the Junior Choir assisting and with an organist who had never played the Church service before that time.

One can readily comprehend the reaction of the congregation to a group of their young people who were able to serve in such a situation. Some of them went so far as to express a doubt that there would have been a service but for the young people. Of course, no time was lost in reporting to the Rector all the details. Mr. L. B. Benedict, representing the congregation, rushed a special delivery letter to Mr. Reese telling him all the circumstances.

"If the occasion was unexpected," Mr. Benedict said in his letter, "they were not unprepared, and I am writing to say that the manner and smoothness of handling the service was a compliment to you and a credit to them. Just a further expression of the spirit of St. Matthew's."

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## GRADUATE OF FIRST CLASS FROM DEACONESS HOUSE PASSES AWAY, AGED 83

Deaconess Frances Albin-Jones, one of the first class to be graduated from the Church Training and Deaconess House of the Diocese of Pennsylvania, died September 5 in Christ Church Hospital where she had been a guest since her retirement from active work in 1910. Deaconess Albin-Jones was 83 years old at the time of her death. Burial services were held in the Chapel of Christ Church Hospital, the Rev. William B. Guion, the Chaplain, and the Rev. Ernest W. Foulkes, of Newport, Penna., officiating. Interment was at Easton, Penna. Deaconess Albin-Jones was born at Ramsgate, England, in 1850, and was the daughter of the Rev. James Darnell, of Kent, England, and the widow of Henry Albin-Jones, of Ottawa, Canada. She was made a Deaconess on the day of her graduation from the Church Training and Deaconess House, January 6, 1893. Her first work was at Helena, Montana, under Bishop Brewer. In 1895 she went to Detroit and worked under Dr. Prall until he resigned. She then came to St. Nathanael's, Philadelphia, and served as parish Deaconess there until her retirement from active work.

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## MEMORIAL TO MRS. NORTH

Grace Church, Mt. Airy, is completing a beautiful stone entrance, the gift of the family of the late Mrs. Ralph H. North, as a memorial to Mrs. North, who was one of the most faithful and devoted members of the parish. Mrs. North died September 21, of last year.

# The Church News

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## THE BISHOP'S ANNIVERSARY

The Church News is sure that it is the voice of every man, woman and child in the Diocese when it congratulates our well-beloved Bishop on the fourth anniversary of his consecration. Those four years since October 4, 1929, have been years of happiness for him and of great blessing and joy to the Church here in his great Diocese. May God bless him and spare him for many more useful years among the people whom he so dearly loves.

## THE OXFORD CENTENARY CELEBRATION

Philadelphia is honored in having been chosen as the meeting-place for the national commemoration of the centennial of the Oxford Movement by the Anglo-Catholic Congress. Those who know the city feel that it is entirely fitting that this celebration should be held here, because so many of the names of the leaders of the High-Church Movement are associated with this Diocese. In the later years of the nineteenth century especially, its best-known adherents and most famous figures were Philadelphia priests who are still fondly and reverently remembered by many of the older Church people in the Diocese. Such men as Dr. Percival, Dr. Nicholson, and the Rev. Robert Ritchie are not only names, but living figures to those of their parishioners who still survive.

Although the Episcopal Church in Philadelphia is not predominantly Anglo-Catholic, it has, like every other body of American Christians, been influenced both in its doctrine and worship by the High Church revival, commonly called the Oxford Movement. But, strange to say, the Oxford Movement has in turn been influenced by Philadelphia. For this is a peculiar city we live in. While it does not have the distinction of being the birth-place of a religion, like Mecca or Boston, it is the most religious large city in America, and as such has taken to its bosom every worthy religious movement that has swept over the country. But with this peculiarity, perhaps due to its calm Quaker atmosphere, that it never goes into them excitedly and extravagantly. That has its disadvantages. But also this compensation—that it is likely there are fewer religious fanatics in Philadelphia than in any of the other great centers of population—though we all know there are far too many even here. But when a movement reaches the Quaker City, it is usually so moderated and modified by the rather phlegmatic but sane and balanced spirit of the people, that its sharp edges are slightly dulled and do not cut such cleavages among us and create such party bitterness as they unfortunately do elsewhere.

For that reason, as well as many others, all types of Philadelphia Churchmen find it easy and pleasant to welcome the Anglo-Catholic convention to this old historic city.

## WHY NOT?

One of the most encouraging signs of the times is the courageous action of the Vicar and congregation of St. Anne's Mission, Willow Grove, in breaking ground for their new chapel and parish house. They have shown an example to the whole Diocese of what can be done when men have faith in God and in the future of the Church. While so many others thought that during the depression it was insane to project new buildings, and even foolish to try to raise money to repair old ones, pastor and people at Willow Grove went out and secured enough pledges among themselves to warrant beginning the erection of the beautiful combination church and parish house which is now rising at the corner of Old York Road and Welsh Road. And when they had secured their pledges, St. Thomas' Church, Whitemarsh, very generously volunteered to "stand behind" the Mission and guarantee the repayment of the loan which was necessary in order that the work might proceed at once—thus putting into practice the suggestion this magazine has repeatedly made, namely, that rich and strong suburban parishes should stand behind some of those that are by chance located in less auriferous areas.

St. Anne's is to be congratulated on the splendid work it is doing in the Diocese. When the French Arctic explorer, Charcot, was setting out on a voyage toward the pole, he named his boat the *Pourquoi Pas,* which, being translated into English, is "Why Not?" No other name could have been half so suggestive of the adventurous, pioneering spirit of the man who was determined not to be turned back by the obstacles that impeded him simply because they had never been overcome before.

We are sadly in need of more of that spirit in the Church just now. There have been far too many retrenchments that were unnecessary, far too many cuts in the salaries of poorly paid clergymen that could have been avoided, far too great a retreat along the

whole diversified front line of the Church's advance, simply because our people lacked the courage to keep on. It is said that throughout the ten years that the depression has lasted in poor, little Scotland, not a single minister's salary has been reduced, nor has the work of the churches been curtailed at all. If the Lord should come into many Episcopal Churches in America now and say, "Stretch forth your withered hands," the congregation would no doubt protest "It can't be done," and let them stay in their pockets.

But when the Spirit of the Lord said to St. Anne's, "You should build. Stretch forth your hand," they said, "Why not?" And Lo! it is being done. *Te Deum Laudamus.*

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### OUR NEGRO WORK

The work of the Church among the colored people in the Diocese is so thoroughly and so interestingly described in the article by the Rev. Sydnor Thomas published elsewhere in this issue, that we hope it will have the careful consideration of all of our readers.

Many no doubt will be surprised to learn that there are over 200,000 negroes in the Diocese, and that more than 4,000 are communicants of the Episcopal Church; for most white people take it for granted that all negroes are Baptists, or Methodists, or adherents of the thousand and one unclassified little "Zions" which disgruntled groups or unappreciated "brothers" start in their own homes, or in down-at-the-heels, untenanted houses.

Mr. Thomas' appeal for our coöperation and support should commend itself to everyone who has the interest of the Church and Nation at heart; for, although the negroes are no more a problem than ourselves—we whites have for four years been demonstrating to the world that we also are somewhat of a problem—they are carrying on their work under peculiar difficulties from which we could largely relieve them if we heeded the suggestions made in this paper.

The Episcopal Church needs the colored people; they have the vital contribution of child-like simplicity, instinctive reverence, and deep, emotional devotion to make to our common Christianity. And they need the Episcopal Church, which can give them a stability which no other body has brought to their race. The whole Diocese should give Mr. Thomas' appeal most serious consideration.

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# Fully Proved Ministry

By the Rev. Gilbert E. Pember, D.D.

*Following is the sermon preached by the Rector of Christ and St. Michael's Church, Germantown, at the Trinity-tide Service for Ordination of Priests and Deacons, in the Church of the Redemption, West Philadelphia, on St. Barnabas Day, 1933, and is published in response to many requests received by* The Church News *from among the men who were ordained and others of the clergy and laity present at the service.—Ed.*

**Text: II St. Timothy, 4: 5. "Make full proof of thy ministry."**

The Church is about to set apart, authorize and empower these young men for the Sacred Ministry.

The rubric provides, and good sense dictates, that the sermon shall "declare the duty and office of such as come to be admitted Deacons and Priests; how necessary these orders are in the Church of Christ, and also how the people ought to esteem them in their office."

In our very complex modern life the demands on the clergy have become so many and so varied that we would almost think the only counsel given to them, and the only admonition heeded by them, was a rather shallow paraphrase of St. Paul's remark about being "all things to all men."

There is danger that in the multiplicity of interests and the variety of demands both clergy and people will forget the fundamental things for which the ministry exists.

It is an ancient order to which the Bishop is about to admit these men. Through a long and unbroken line the ministry of the Church runs back to its source in the original commission of our Lord to the Apostles. The essential functions of this Apostolic ministry have not changed, and will not. They are permanent factors which have an immense steadying power in a world so restlessly mad about change that it is in danger of losing itself in unknown seas, because it has thrown overboard both chart and compass.

Old fashioned and trite as it may seem and sound, I have deliberately elected to place the emphasis today on some of those changeless fundamentals for those who take Holy Orders in the Church of our Lord Jesus Christ.

First of all, the ministry is a vocation, a calling. And it is to be carefully noted that there are two sides to that calling. A man is called within his own consciousness to ministry. But that is not all. He is called by the Church to the Ministry. It is not just his own ministry, nor a vague, indefinite and unorganized ministry of God to which the man feels called. It is the ministry of the Church to which these men are now being called by the Church. It is to this Church, to the doctrine, discipline and worship of Christ as this Church has received the same, that the Bishop will shortly demand that they pledge their allegiance, their loyalty and their lives. They are not going to receive commissions to be rovers in religion, heading personally conducted and individualistic excursions into unknown regions bent on the discovery of God; in spite of the fact that a group of academicians has recently proposed some such charter as that as the basis of missionary work, and think that in doing so they have been re-thinking missions. They are going to receive commissions to declare a God who has, with finality, discovered Himself to the world in the Lord Jesus Christ, and who has committed the preservation, perpetration and proclamation of that ageless revelation to what we know and mean by the One, Holy, Catholic and Apostolic Church.

I plead, first of all, then, for that heartening and steadying loyalty which sees in the ministry a body of men who, having felt the call of God within their souls, have offered themselves to, and been called by, the Church for the Church's ministry.

And secondly, I plead for greater emphasis on the old-fashioned conception of the minister as a pastor, a prophet and a priest.

The lay people should demand that of us clergy. You lay people should refuse to be satisfied with less in us. You should sharply rebuke us when we fail you in these things. Also, and please listen as carefully to this sentence as you did to the last one, you should give us the time and the opportunity to be pastors and prophets and

priests. Do not so overload us with incidentals of ministry that we have no chance for the essentials of ministry.

You may want and like good organizers, good administrators, good sociologists, good political and industrial economists, good mixers, and good diners. You may want all these, and they all have their place and value. But, whether you know it or not, like it or not, want them or not, you need far more than all these put together, good pastors, good prophets and good priests.

Just a word about these three functions of the ministry by way of definition.

To be a pastor of souls is to know and deal with people as individuals and persons, rather than as a conglomerated mass of personality treated wholesale and in mass. We know that most of our Lord's ministry was spent in dealing with individuals and small groups. The most effective sermons come of the day-by-day contacts of the preacher with his people in their pastoral relations, and good sermons are driven home and stick best when they are pressed on individuals between Sundays.

The indifferent pastor may be a brilliant preacher, but he soon wears out his influence and his star sets. The good pastor may not always be a brilliant preacher, but he is almost sure to have a sympathetic congregation to whom he can preach. Demand of the clergy that they take the time and the trouble to become adept as pastors.

A prophet in the Biblical meaning of the word is not so much a foreteller as a forth teller, as has been well and frequently said. He is one who speaks to men from God for God. Preaching is a great and vital function of the ministry which the Church and clergy neglect and despise at grave peril. Remember that no religion ever started from or with a book; and no religion can long survive with only a book. The living voice of living men, truth mediated through personality, has been the starting place and the perpetuating agency of religion.

The Church has a book, venerable and to be forever venerated—The Bible. But it ought to be a commonplace of thought as it is of knowledge, that the Church was not preceded nor produced by that Book. The Church came first and produced its Book—the inspired record of its origin, foundation and deposit of faith. In every age there have been, and ever must be, living voices to teach and interpret that faith and commend it to the intelligent allegiance of each generation in its varying needs.

Large liberty in prophecying is not only wise, but essential, provided the prophet remembers that fundamental with which we started—he is not his own prophet, but the Church's prophet of the Church's inherent faith, essentially a proclaimer of a revelation as old as the everlasting hills and as new and fresh and applicable to life as this morning's sun. Demand of us clergy that we should be prophets within the Church of our sworn allegiance.

And the third of this Trinity of ministerial functions is to be a priest, as well as a pastor and a prophet. It is true that no religion can go far without prophets, and it is just as true that an Altar with a priest at it is an essential of religion.

The priest acts in a double capacity. He is an agent by whom God dispenses grace. Notice that I do not say the only agent, or that God is limited as to ways in which He gives grace to men. I do say that a priest in the Church is an agent by whom God normally dispenses grace to men. And on the other hand a priest is one who leads men into desire for and contact with, the Grace of God through the sacramental life of the Church.

Sacerdotalism, you say. Very well. What of it? Surely we have passed the stage where unintelligent fear of words leads us to neglect or suppress truth. I know, we all know, that this idea of priesthood can be, at times has been, and now by some way may be, perverted into a terrible parody and wicked caricature of the real thing. But that is true of every good thing, even holy thing. Love, liberty, authority, can be, and are, debased into lust, license and tyranny. Shall we tell people to give up being free because some men abuse it?

To say that the idea of priesthood as an agency of grace puts a mere man between human souls and God's grace is about as sensible and true to experience as to say that a good physician puts himself between his patient and God's gift of health. The true priest is God's physician to a man's soul, as the true physician is God's priest to a man's body. The glory of his office is that he helps men to and along the open road of contact with the powers of God. Demand of the ministry that it exercise its priesthood fearlessly, faithfully and humbly. Make clear to us of the clergy that our people expect us to make full proof of our ministry in simple loyalty and devotion to the Church which commissions us and in the daily fulfillment of our threefold functions as pastors, prophets and priests.

My brothers who have felt within you the call to ministry and are today being called to this ministry by the Church, I have tried to set forth some of the fundamentals of this high calling to which our August Mother, the Church, is about to ordain you. Let me speak a few words of counsel directly to you, out of the successes—all to few—and the failures—so very many—of my own efforts to realize this ideal.

If you are going to be pastors, you must constantly and bravely cultivate the great, the exacting, even the perilous, but ever glorious and supreme virtue of love. I charge you, dare to love men, and to go on loving them in spite of the disappointments you are bound to suffer. Dare to love them, knowing that it will harness you to hard and unselfish service. Be content to be the slave of Jesus Christ in the service of men. In the ministry more than anywhere else it is true that "all our doings without love are nothing worth."

If you are going to be prophets who are to be faithful to God, and helpful to men, you must cultivate the gift of a sound mind, else in your preaching you will fail in your duty to God and insult the intelligence of your people in the pews, but who will not long remain in those pews under such circumstances. You must, if you would make full proof of your ministry of prophecy, demand and take time to read, to study and to think, especially to think. Do not clip your sermons from the newspapers—that is an abomination to the Lord, and a nuisance to the Lord's people. Do not crib them from the latest sensational books through which you have glanced. Read the great thoughts of others, especially the greatest and most lasting of all books, the divine library we call the Bible, but do your own thinking. Think what you learn into your own mind, so that it becomes yours. Then you will be in the way of helpfully commending the everlasting Gospel of our Lord Jesus Christ to the specific needs and circumstances of the people in your care. Make full proof of your ministry of prophecy.

If you are going to be priests, commending the grace of God to your people and leading them to the sources of grace, you must constantly and humbly cultivate the life of grace yourself. You must be a devout user of the sacraments as well as a dispenser of them. That is the only way to escape the deadliest peril of the ministry—the sin and blight of mere professionalism. You will make penitents only as you are yourself a penitent. Demand and take time to say your prayers, prepare your own soul for your own communions, and develop your own life in grace, if you would win other souls to see and seek the beauty of holiness. Make full proof of your ministry as priests.

And may the God and Father of our Lord Jesus Christ bless you greatly by using you fully in His service in the Church.

## TRINITY ORDINATIONS

Following is the list of Trinity-Tide Ordinations by Bishop Taitt at the Church of the Redeemer, West Philadelphia, on St. Barnabas Day, 1933, including the respective Presenters and where each Ordinand is at present serving.

Those advanced to the Priesthood:

Rev. William H. Pickford, Ph.D., for the Bishop of California, presented by the Rev. Brooke Stabler, serving as Vicar of Prince of Peace Chapel, Philadelphia.

Rev. Benjamin Russell Priest, presented by the Rev. J. C. Ayer; serving as Curate of Christ Church and St. Michael's, Germantown.

Rev. Charles Henger Urban, presented by the Rev. Stanley V. Wilcox, serving as assistant at St. Paul's, Chester.

Rev. William Alfred Wilkins, presented by the Rev. Edgar C. Young, serving as Curate at Phillips Brooks Memorial, Philadelphia.

Ordained to the Diaconate:

Richard Aselford, presented by the Rev. Charles Henry Arndt, serving at Church of the Redeemer, Morristown, N. J.

William Edmond Ashburn, presented by the Rev. Franklin Joiner, serving at Grace Church, Haddonfield, N. J.

George Hogan Boyd, presented by the Rev. John R. McGrory, serving at Trinity, Solebury, Bucks County, Pa.

Baltzar Emil Leo de Maré, presented by the Rev. Wallace E. Conkling, serving in Missionary District of Arizona.

Hung McLellan Farnsworth, presented by the Rev. Timothy E. Woodward, serving with the Order of The Holy Cross.

Gerald McCracken Gardner, presented by the Rev. Franklin Joiner, serving at St. Johnland, King's Park, L. I.

Charles Arnold Levy, presented by the Rev. Joseph H. Hudson, serving at St. Augustine, Philadelphia.

Francis William Lickfield, Jr., presented by the Rev. Robert J. McFetridge, serving at City Mission, N. Y.

Frederick Walter Leech, presented by the Rev. James C. Gilbert, assisting at Prince of Peace, Philadelphia.

Romualdo Gonzales, for the Bishop of Cuba; serving in Missionary District of Cuba.

Edward Platts, for the Bishop of Western Nebraska, presented by the Rev. J. Alan Montgomery, assisting at All Saints Church, Pontiac, Michigan.

Charles Durkee Snowden, presented by the Rev. C. E. Snowden, serving in Missionary District of Western Nebraska.

Francis Henry Tetu, presented by the Rev. John R. Huggins, serving with City Mission, Philadelphia.

## Calvary, Conshohocken, Conducting a Year's Commemoration of 75th Anniversary

The Rev. Walter Cresson Pugh, of St. Giles, Stonehurst, a direct descendant of the founder of Calvary Church, Conshohocken, will be the special speaker on Sunday, October 8, at the second of a series of anniversary services in Calvary Church, marking a year's commemoration of the Seventy-fifth Anniversary of the Foundation of the parish. The year's commemoration began on Sunday, July 23, the Sunday nearest to the day when the first services were held by the group of persons who had come together to form a congregation 75 years ago. Bishop Taitt officiated at the initial service of the year's commemoration.

Calvary Church dates its beginning from July 25, 1858, when the first religious service, which was destined to develop into the present outstanding parish, was held in a small building known as Semple's Hall, located at the southwest corner of Hector and Forrest streets. Scant records of those early days do not disclose the number or names of the congregation, but it is known that the leading spirit among the laity was Mr. Walter Cresson and his family, whose home still stands about one square from the place of worship.

The names of the three ministers of the Episcopal Church who officiated at that service were preserved. They were the Rev. J. W. Claxton, Rev. M. Hurst, and Rev. W. H. Ries. From this small beginning Calvary today stands among the strongest parishes of the Church in the Diocese and is a power for righteousness in the community to which it ministers, and also occupies a foremost position in every movement for the benefit and welfare of this community In addition, the givings of its people to the missionary work of the Church throughout the world have always been evidence of its loyalty and devotion.

The special anniversary service on Sunday, October 8, will commemorate the organization of the first Sunday School which was started Sunday, October 10, 1858. Additional anniversary services to follow the one of October 8 include a number of other "firsts" during that initial year of the parish history. Among these "firsts" to be commemorated are: The first Holy Communion Service, which was on February 27, 1859, when eight communicants received; the first Baptismal Service, held March 27, 1859, when two adults were baptized; the Admission of the Parish into Union with the Convention at the May, 1859, session of that body; the first Confirmation Service, held on June 12, 1859, when eight persons were confirmed. The year's anniversary celebration will conclude with a commemoration of the Granting of the Charter to the Corporation which was consummated August 17, 1859.

The first Calvary Church was completed February 19, 1860, and cost $2,500. In less than three years, during the Civil War period, it was all paid for, and on January 7, 1863, was consecrated by the late Bishop Alonzo W. Potter. Subsequently a rectory was built; the church was enlarged, and the parish house built. The present beautiful church was built at a later date and entirely paid for, the late Bishop O. W. Whitaker officiating at the consecration on September 26, 1889.

Today Calvary Church has 622 communicants. Its property is valued at $200,000, and its endowments amount to $52,640. Since 1924 it has been under the pastoral care of the Rev. Stanley R. West, who is also Dean of the Norristown Convocation, and who succeeded the late Rev. John Kennedy Moorhouse as Rector of the parish and also as Dean of Convocation.

Including Dean West and Dean Moorhouse the parish has been served by eleven Rectors. In the order of their service the nine who preceded Dean West and Dean Moorhouse were: Edward L. Lycett, 1858-1863; John Tetlow, 1864-1865; Thomas S. Yocum, 1866-1870; T. William Davidson, 1870-1872; A. Emilius Tortat, 1872-1877; James J. Creigh, 1877-1881; Addison B. Atkins, D.D., 1881-1894; Herbert J. Cook, D.D., 1895-1906; Archibald H. Bradshaw, 1906-1910. Dean Moorhouse served from 1910 to 1923, and following his death the present Rector, Dean West, was called to succeed him.

Devotion of its members to Calvary Church and its work is marked by a number of memorials. Among these is the new organ dedicated November 24, 1923, the gift of Mrs. Laura W. Wood and Mrs. George N. Highley, in memory of Mrs. Mary H. Wood; the Tower Chimes, dedicated in November, 1929, the gift of Mr. Ira R. Saylor, in memory of his parents, Mr. and Mrs. Augustis Saylor. New lights also were installed January 6, 1931, the gift of Miss Sallie A. Wood, in memory of her family. Under the will of Mrs. Laura A. Wood, one of the many faithful and devoted communicants, and who passed away last June, the parish was bequeathed the sum of $10,000 and this will be used as a means of continuing through the years her generous service in and through the parish.

# From Our Summer Volunteers in South Dakota

By Frank H. Moss, Jr.

There ought to be a law passed making it illegal to argue on the subject of missions until at least two months have been spent in some mission field. When you find yourself on the other end of a missionary dollar, all of the arguments, both pro and con missions,

Frank H. Moss, Jr.

that you have ever heard seem suddenly to lose all of their potency. Mission work is very realistic. When you are asked to say a prayer for a dying boy, you do not stop to debate whether you should do it, seeing that the boy and his parents are Indians, you do not stop for anything—you say the prayer. When children walk three miles in the rain to Bible school, all arguments seem somehow very thin, save those in favor of humility.

Three of us worked in South Dakota this summer as volunteers from Philadelphia. Katrina Haines was in Mission, South Dakota. I never saw her after the first day, but I saw her boss, the Rev. Mr. Barbour, the day I left South Dakota and heard that she had been teaching Bible schools all summer. From the little experience that I have had, I am sure that teaching was one of her minor worries, for even Indians have a way of needing things and getting sick, so that the rather prosaic sounding job of being a Bible school teacher suddenly becomes a most complex one of teaching among a thousand other and various demands. Ellen Newhall worked in Fort Thompson. Her work was with the young people, helping them to run their Young People's Fellowship (Y. P. F.), which stands for prayer, service, study and recreation. But she also jumped in and catalogued the library, which means so much to the people living in such isolation, organized all of the material which we used in the field, making our work many times less arduous, and did other jobs which made the various activities connected with mission work run off much more smoothly.

My first view of the work was at the annual Convocation which was held at Allen this year. There, outlined against the setting sun, were the rows of tents which sheltered Indians from all of the reservations in South Dakota. As I approached I saw a group of people crowded together in a sort of semi-circle—all very excited. Not so long ago that group would probably have meant a war dance in preparation for a raiding party, but as I approached I saw that this group was watching a baseball game between the clergy and some laymen. The next day we kneeled before an altar set beneath a roof of boughs. As the cup came around the words were said—sometimes in the Dakota language and sometimes in English—but always saying the same thing: "——My blood——shed for you ——no matter what your color." It is impossible not to catch the spirit of the Convocation. It was friendly—and something more. It was deep. It was real. As the tent poles dropped and the teams and "Model T's" rolled off amid clouds of dust the feeling came over you that you had taken part in something that was presided over by a Spirit that was infinitely bigger than any person present, infinitely more real, infinitely more lasting in the history of the universe. And as the teams and

Miss Ellen Newhall

cars passed you, you saw that Spirit being taken back into homes all over the state.

A few days later a Bible school opened in the school house in Joe Creek. The people who live in the neighborhood of this post office are mostly all whites who have rented land in the reservation. The first day eight children turned up. In a month there were twenty-four. We studied the life of the Master. We studied about the missions of the Church all over the world. We studied about the Church. We made things for a missionary box

Miss Katrina Haines

to go to the mountains of West Virginia. We played baseball. On Sundays the older people came and we held a Church service. The last night some sixty people, young and old, gathered for a final meeting to see the class put on a pageant depicting the spread of Christianity throughout the world.

As I closed up the school house that night I thought of an episode that had occurred at the beginning of the summer. A girl had come running up to Dean Clark who is in charge of the work on the reservation, and told him that she had received her appointment to go to Alaska as a missionary nurse. When she had left the room, Mr. Clark had turned to me and said: "I told that girl about Christianity when she was a child." The old order continues. In the same manner as in the days of Saint Paul, when Christianity is brought into a new field, the best push on to continue the spread throughout the world.

Sister Horner, a mighty member of the Church Army who will be remembered as a parish worker at St. Ambrose in Philadelphia, and I ran a school in Lower Brule for the next two weeks. It was definitely an experiment we had thought when we started, for no such school had even been tried here before, but it abruptly changed into a very real reality the first day

when twenty-two children arrived. It was here that we started one of our sessions by drying off our pupils who had come to us through the rain. It was here that I found myself one afternoon trying to draw the back legs of a rhinoceros freehand, because the pattern was lost, and they were necessary to finish a woodwork toy for the missionary box. It was here that we found many people sick—so sick that three died during our visit. The government doctor was doing a splendid job, but I believe that our work was equally as valuable. What we had to offer was intangible. No ledger could record what we left in the cabins and tents that we visited. The only record was written on the faces of those who were suffering.

If Christianity is merely an armchair religion, just another philosophy to be argued about beneath curling smoke rings, then we have no right to try to pass it on. Every man has a right to his own philosophy of this kind. But if Christianity is Life with a capital "L"—Life stepped up, with the highlights intensified, and the shadow zones made less deep; if it means putting a man in touch with a Power that will help him to land on the right side of the fence, when everyone else—or his worst self—is urging him to land on the wrong—then we have got to pass it on. Such a gift is the greatest gift that any man has to offer, and no man can deny that it should be passed on and still be completely unselfish.

## THE CHURCHWOMAN'S CLUB PLANS UNUSUAL BAZAAR FOR NOVEMBER 7 AND 8

The Churchwoman's Club, comprising in its membership upwards of 1000 women from all parts of the Diocese and who have made the club famous for its hospitality, has completed plans for an unusual Bazaar to be held at the clubhouse, 134 South 22nd street, on Tuesday and Wednesday, November 7 and 8, and invites all women of the Church to have supper with them on one or both of these evenings. It is requested that reservations be made at least one day in advance by application to Mrs. Chester Cutting at the club. The cost will be 75 cents.

Every effort is being made to make the Bazaar a most unusual affair. There will be most attractive booths; a French peasant kitchen, a roadside stand, an antique shop, a book stall, a sweet shop, a flower show, a woman's accessory shop and tea tables—all under very capable chairmen. There will be entertainment for children each afternoon—a children's fashion show or a play. One evening there will be a play given by the Dramatic Committee of the Junior Auxiliary of the Diocese, and, on the other, a tableaux, "An Old Fashioned Album."

In its objective to still further extend its increasingly large work, the club invites coöperation of all women of the Diocese. Active membership dues are one dollar a year, so that the privileges of the club may be available to women of all circumstances, and through their coöperation and interest help in making the work of the Club more successful.

## GIRLS' FRIENDLY SOCIETY

At the meeting of National Council, Girls' Friendly Society, held in New York June last, Miss Helen C. C. Brent, of the Diocese of Western New York, was elected President to serve for the next three years. Miss Brent is the sister of the late much honored Bishop Brent, and was the latter's constant companion during the years of his missionary and international service. She is now religious adviser and Head Resident at William Smith College, Geneva, N. Y., and brings to the Presidency a breadth of vision and a cosmopolitan experience which will be a source of inspiration to the membership. The retiring President, Miss Margaret M. Lukens, of Conshohocken, Pa., served for six years and gave of herself with a devotion which was without limit. She remains as a Member-at-Large of the Board of Directors.

This Diocese is also represented in the new Board by Miss Margaret C. Maule as Director-at-Large, and by Mrs. C. William Spiess as head of the Department of Finance. Mrs. Malcolm E. Peabody, St. Paul's, Chestnut Hill, was elected Member-at-Large of National Council, and has accepted appointment as a member of the National Finance Committee.

Mrs. Franklin D. Roosevelt was elected Honorary President of the Society and graciously accepted. Mrs. Roosevelt has been, for many years, an Associate of the Girls' Friendly Society in the Diocese of Albany.

By action of the Council, national dues for members over 18 years of age were temporarily reduced one-half, making the dues for all members (except candidates) fifty cents per capita for the year 1934. Associates dues remain at one dollar per year.

### SPECIAL NOTICE

**The General Convention will meet at Atlantic City, N. J., beginning October 10, 1934. If any Rectors of parishes or heads of other organizations desire to invite the Bishops or Clerical Deputies to preach for them on the Sundays or at any other time available during the period of the Convention, and will notify the undersigned, the matter will be taken up as soon as possible. Traveling expenses and entertainment should be provided.**

**Richard J. Morris,**
**For the Committee,**
**202 S. 19th St., Philadelphia.**

The Pennsylvania Diocesan Council will meet on October 4, at 2.30 P. M., when plans for the coming year will be presented for discussion and approval. In view of shortened working hours for many girls, more emphasis will be laid on Diocesan and branch recreation, and on the cultural and religious side of the work.

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The Holiday House at Cape May had a successful season, in spite of the frequent storms with which the Jersey coast was affected. Six hundred and twenty-nine people registered at the House, four hundred and forty-nine of whom were house agents for varying periods of time. Visitors just to see the House were a daily occurrence, and often declared it to be more attractive than any hotel in the town.

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Regular office hours will again be held in the Church House, Room 35, from 11 to 1 o'clock, Monday to Friday, inclusive, beginning October 1. The Diocesan President, Mrs. Spiess, is always in the office on Mondays, at that time, when she is especially glad to talk with any of the clergy who may be considering a Branch or Candidates Class for their parish.

The lovely and unusual Christmas Cards, both religious and secular, for which the Girls' Friendly Society is noted, will also be on display in Room 35, after October 1. This year's cards are even more attractive than heretofore, and most modestly priced.

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"The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion."—*Thackeray.*

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"To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining."—*Henry Ward Beecher.*

# The American Oxford Centennial and the Catholic Congress

By the Rev. Leicester Crosby Lewis, Ph.D

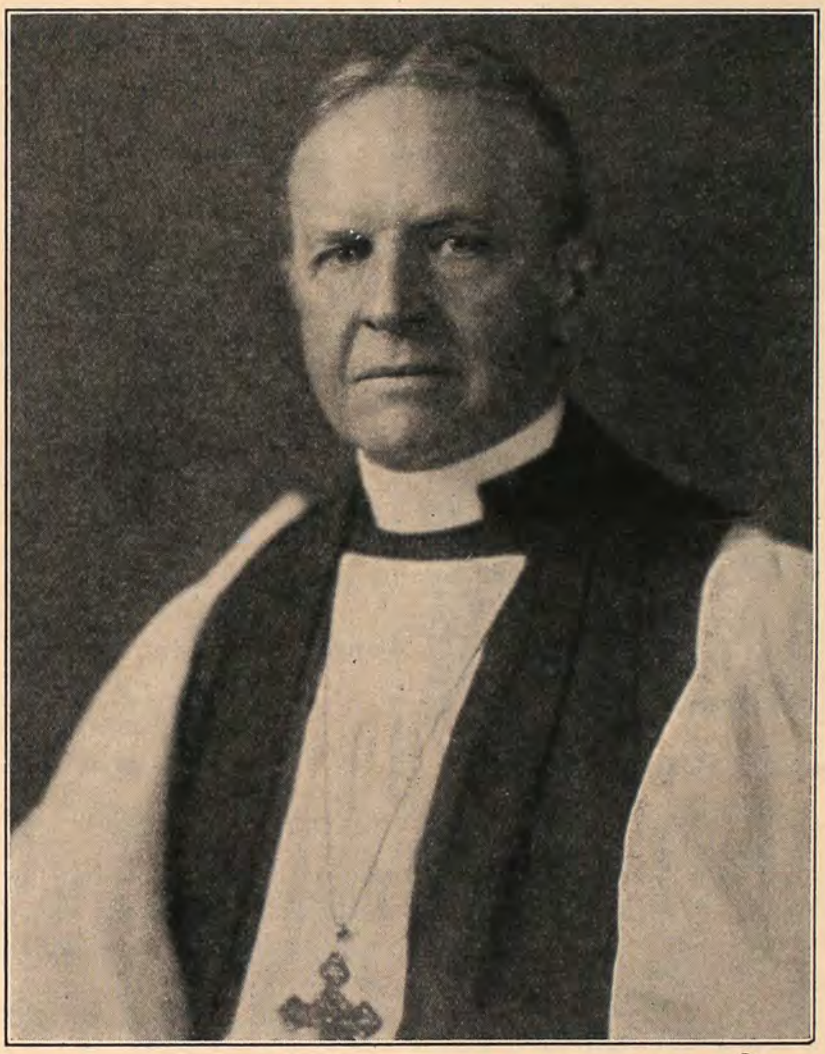
Philadelphia is historically a city of centennials, and few of the many gatherings to which our city has thrown open its hospitality have had as wide an outlook and as deep an impression as will be contributed by the Catholic Congress, when, on October 23, it inaugurates the National American Commemoration of one hundred years in progress of the Church Revival of 1833.

Merely to have existed for an entire century seems generally to establish a claim to a certain amount of respect. How eagerly do schools, fraternities, and various business houses proclaim the fact, when they are able, that they "have been doing business for a hundred years." With what respectful consideration do we treat an individual, perhaps only casually met at the club, when he is introduced to us as one "who has almost reached the century mark." To have endured over such a span of time unquestionably makes an appeal upon our interest. As the French thinker Bergson has put it, "Time is the very stuff that things are made of." When, however, the century of progress has been achieved, not in material affairs, but in things of the spirit; when the hundred years have witnessed one of the mightiest recoveries known in the history of religion, and when the fruits of this long period are still powerful and dominant among us today, then our centenary becomes something vastly more than the mere announcement of the lapse of time. It is a mirror of our status before God.

Look where you will on the religious horizon today, it is surprisingly rare to find any movement, the members of which are not clamoring for change. On many sides we hear vociferous proclamations that the old paths are worn away, and that new visions are now required. Indeed, to find any large and widely alert group entirely satisfied with a general platform a century old, is so extremely unusual as to make the religious psychologist "stop, look, and listen." Yet it will be one of the outstanding notes of the Catholic Congress that it is a Thanksgiving to God for a religion, which after a century of trying out, actually works, and for a Christianity that completely satisfies.

Moreover, it is well to dwell upon the wideness of appeal in the religion of the Oxford Movement. In ecclesiastical history it is a commonplace to point out that many quite vigorous religious movements have been socially and economically conditioned. Their appeal has been chiefly to the learned, or to the poor, or to the emotions, or perhaps to missions. Vigorous along their own lines, they have made little impression along other. The Catholic Congress, on the other hand, will commemorate the revival of a form of religion which has made and is still making the widest possible appeal. Cultured and pauper, elaborate cathedral and poorest of slum churches, sensitive emotionalist and most abstract theologian, prettiest of "ritualists" and most rigorous of philosophers, "practical" parsons and fervid missioners, all have felt the appeal of and made their contribution to the movement from Oxford. Not in any form a class activity, but simply and broadly a *human* movement will the Catholic Congress commemorate.

Hence the Congress need have no embarrassment whatever, lest its enthusiasm be interpreted as self-praise, or its assurance sound anything like party complacency. It is not the acts of men, but the truths of God which will draw thousands of Churchmen to the Congress at this centennial anniversary.



**The Rt. Rev. James De Wolf Perry, D.D., Presiding Bishop of the Church, who will preach the Sermon at the Congress Eucharist in the Municipal Convention Hall on Tuesday morning, October 24.**

Paradoxically, however, the influence of human personalities has been one of the least conspicuous strains in our century of progress. "Not personalities but truths" might well describe the recovery of Church principles. There have unquestionably been powerful personalities, picturesque figures, and saintly characters within the confines of the Church Revival, yet it is literally true to point out that the emphasis of the movement from its beginning has been away from the man to his office, and away from personalities to principles.

Beyond all doubt the high point of the Congress will be reached on Tuesday morning, October 24, when in Convention Hall, at 11 o'clock, the Congress Eucharist will be sung in the presence of the Primate of our Church. Here the pent-up devotion of a century will endeavor to pour forth to God as fittingly as possible, thanksgiving and gratitude for what He hath wrought. All the music of the combined choirs, all the beauty of the service, all the dignity of the bishops and clergy and religious, all the tense solemnity of thousands united in prayer, all will be but the outward expression of that inner joy and hope and peace, which have come to countless hearts through the principles of the Church Revival.

And what are those principles of religion, the progress and visible triumph of which throughout our Church, the Congress will proclaim?

First, *spiritual independence.* That

was the keynote of the movement struck by John Keble in his sermon at Oxford on July 14, 1833. The English government had attacked the Church in Ireland, and seemed to be on the point of assaulting the Church in England. In popular thought the Church was regarded as a section of the government, a creation of Parliament, and as such dependent upon Parliament and the Civil Government, precisely as the post office or the army. The point of Keble's sermon was that religion is intrinsically independent of any Civil Government, or of any material wealth. The Government might indeed take away the dignities of the clergy and the endowments of the Church, but what it had nothing to do with was the *religion* of the English Church. The things of the spirit were entirely independent of any act of Parliament or King, and it was high time that members of the Church, bishops, clergy and people alike, realized this sheer independence in things spiritual. A religion based upon worldly prerogatives was certainly not the religion of the Prayer Book.

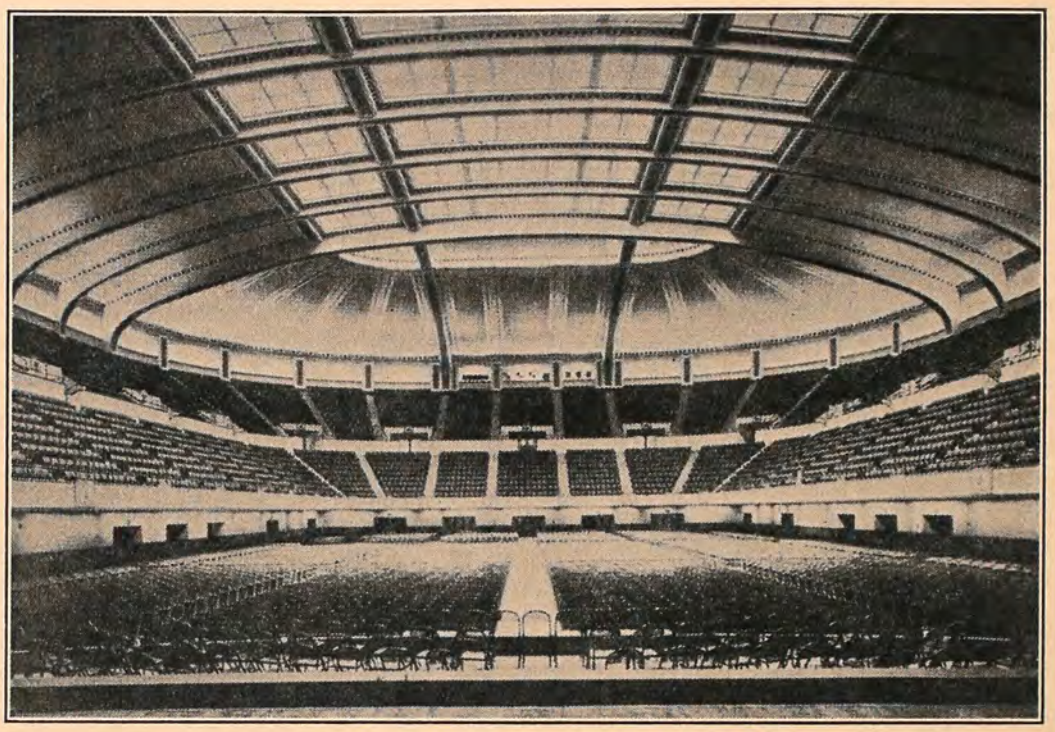
We here in America had faced this same problem nearly fifty years earlier, immediately at the close of the Revolution, and we had solved it along the very lines of Keble himself, in anchoring our authority as a Church, not in any civil or cultural pre-eminence, but in sending William White, of Christ Church, Philadelphia, and two other priests across the sea to be commissioned by Bishops in Apostolic Succession. Yet many on both sides of the ocean had become numb to this Declaration of Spiritual Independence, and therefore both American and English Churchmen do well to commemorate the revival of the note of spiritual independence proclaimed by the Father of the Oxford Movement.

Second, *ecclesiastical fellowship.* The leadership of the movement soon passed for a number of years into the hands of John Henry Newman, and of this poet and seer it may be said that the strongest drive of his entire career was his longing for and sensitiveness to fellowship with historic Christianity. He could not conceive of an individualistic type of Christianity as being worth much. To him, the saints of the ages were real people, his brothers and sisters in the Faith, and the Christian life above all else a Divine Brotherhood. His first book, on the struggles of the Church under the guidance of the saints of the fourth century, and his numerous tracts on the Church and Ministry all express this profound ideal. He would be one with Cyprian and Basil, with Augustine and Monica, with Gregory and Anselm. His sensitive romanticism, for he was a genuine Romantic, was fired by the lives of the great "athletes of Faith," and he sought to shatter the prosaic and drab respectability of the early nineteenth century with the vision of Christianity in its vigor. This sense of the corporate and social nature of our religion is an integral plank in any enduring platform of Christianity, and the recovery of the fact of historic Brotherhood, under the auspices of the Oxford Movement, will be one of the most important points emphasized at the Congress.

Third, *religious comprehensiveness.* The last name associated with the early days of the movement is Edward Bouverie Pusey. Dr. Pusey carried on fully the principles of Keble and Newman, but raised them in practice to a plane of world-wide scholarship and international devotion. Trained in Germany as well as in England, and as much at home in France and Italy as at Oxford, Pusey steadily widened the Tractarian outlook. He insisted that religion is too wide to be merely national and that any devotion or any practice which anywhere had succeeded in bringing souls to Our Lord had its place in the wide comprehensiveness of the Anglican Church. Hence he created Religious Orders, that celibates, as well as married, might find their true social life in God. Hence he translated and adapted devotions from far beyond the narrow confines of Victorian piety, in order that the whole rich treasury of the Christian prayer-life might be at the disposal of his own people. Of course, this was not popular. In religion, as in politics, a narrow nationalism is always noisily in evidence, but Pusey prayed and persisted, with the result that today the entire Anglican Communion accepts such things, for instance, as "The Three Hours Service" on Good Friday, and "The Meditations of Brother Lawrence" as part and parcel of our own religion. Nothing that was historically Christian was alien to Pusey, and for this note of comprehensiveness in religion the Catholic Congress will give thanks to God.

Such, then, is the appeal which the Congress makes to the members of the Diocese of Pennsylvania. Our own beloved Bishop will be there, as honored and honorary President of the entire enterprise. The Presiding Bishop of the Church, Dr. Perry (an old Philadelphia boy) will preach, and the Bishops of New York, Chicago, Vermont, Milwaukee and Nevada will speak. Among many other well-known clergy and laity come the names of Fr. Huntington, of Holy Cross; Mr. Cram, the architect; Professor Gavin, of the General Seminary, and Prof. Will Spens, Vice-Chancellor, of Cambridge University.

But, to repeat, it is really not the names which will make the Congress—it is the principles. Everyone who looks at the state of the Church in 1833 and thankfully compares it with our strength today; everyone who feels that the ideals of spiritual independence, ecclesiastical fellowship and religious comprehensiveness are worth-while ideals; everyone who gratefully cherishes the revival of prayer and sacrament among us, all have their rightful place in commemorating the movement of 1833. Each one may see or hear something at the Congress which he does not like. How could it be otherwise in a world-wide movement? Each has the opportunity to show that deep calls to deep in matters of religion wherever and whenever found.



**This gives a view of the spacious Auditorium in the Municipal Convention Hall where the Eucharistic services will be held on Tuesday morning, October 24. The Auditorium has a seating capacity for 13,500, and plans are now under way to transform the stage into a Sanctuary and Choir.**

# Outline of Arrangements for Oxford Centenary Commemoration

Plans for the American Commemoration by the Catholic Congress of the Centenary of the Oxford Movement to be held in Philadelphia from Monday, October 23, to Thursday, October 26, inclusive, are being rapidly completed by the local committees of Clergy and Laymen in charge of the arrangements, the respective Chairmen of which are the Rev. Franklin Joiner and the Hon. Clinton Rogers Woodruff.

Every effort is being made by the clergy and laymen in charge of the many details to make the anniversary a memorable one, and to extend to the members of the Congress, visiting Bishops, Clergy and Laity, and all others who will attend the commemoration and participate in the Congress sessions, the welcome and hospitality which the Diocese ever gives to Churchmen. It is impossible at this time to give an estimate of the number of persons who will be in the Diocese in connection with the Centenary, other than to note that those in charge of the arrangements believe it will be the most largely attended session ever held by the Congress.

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the Diocese of Pennsylvania, will be the Honorary President of the Congress, and will deliver the Address of Welcome at the opening session on Monday night. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, will preside at the sessions of the Congress. Speakers at the sessions will include more than a score of outstanding Bishops and other clergy. Space limitations prevent publication in these columns of the program in detail. It was published in the last issue of THE CHURCH NEWS, but there have been several changes since and as this is being written the complete and final program is being made ready for general distribution.

The chief religious feature of the Centenary undoubtedly will be the Congress Eucharist on Tuesday morning, October 24, at 11 o'clock. This Service will be held in the immense Auditorium of the Municipal Convention Hall, in 34th street below Spruce, which has a seating capacity of 13,500. The Rev. George W. Atkinson, Rector of St. James Church, Washington, D. C., will be the Celebrant. The Rev. William O. Baker, Rector of Christ Church, New Haven, Conn., will be Deacon, and the Rev. Edmund Sills, Rector of St. Peter's Church, Westchester avenue, New York City, will serve as sub-Deacon. The Rt. Rev. James De Wolf Perry, D.D., Presiding Bishop of the Church, will be the Preacher. Amplifiers will enable the Services to be heard in every part of the Auditorium and arrangements have been completed for the entire Service and Sermon to be broadcast over a nation-wide hook-up.

In order to accommodate the large number of Church people who are coming from other Dioceses of the Church, arrangements have been made with the Pennsylvania Railroad to run special trains from New York and Washington, where visitors from more remote points will board the special trains, and en route to Philadelphia these special trains will make stops to pick up passengers from the intervening points. The special trains will discharge the passengers at the new 30th Street Station of the Pennsylvania Railroad, which is within easy walking distance of the Convention Hall. The railroad has arranged for reduced rates on these special trains. The return trip of the special trains will be made following the night session of the Congress.

A number of parishes in the Diocese and others in close proximity to the Diocese have arranged to run special buses from their churches direct to the Convention Hall, and the Philadelphia Rapid Transit Company will operate special buses from the Bellevue-Stratford Hotel direct to the Auditorium for the people in the central city, returning at the conclusion of the Service. Coffee and sandwich booths will be available on the lower floor of the Convention Hall, together with tables for the accommodation of those who may bring their lunches.

Special arrangements have been made also for the children of the Church to be present at the Eucharist. The Philadelphia Board of Education has generously agreed to excuse all Episcopal Church children from attendance at school on that day. There will be a Children's Procession at 10.30 o'clock. The Commercial Museums authorities have set aside the main building for the use of the children, where they will assemble prior to the hour of their Processional, and from which they will proceed to the Convention Hall Auditorium, where seats will be reserved for them.

Approximately 1,000 are expected to be in the main Processional of Choir, Acolyte Guilds, Clergy and Officiants at the Eucharist. These will vest in the rear lower part of the Convention Hall under the stage, and leaving the building at this point, will proceed along the broad Concourse to the north of the building and enter the Auditorium from the 34th street entrance. Clergy participating in the Processional will include members of the Order of the Holy Cross, the Cowley Fathers and the Order of St. Francis. Approximately 300 voices will comprise the Choir, and among them will be the Choirs of St. Mark's, Philadelphia; St. Clement's, Philadelphia; St. James, Philadelphia; St. Luke's, Germantown; St. Martin-in-the-Fields, Chestnut Hill; St. Paul's, Chestnut Hill, St. Timothy's, Roxborough, and St. Alban's, Olney.

The combined Choirs and the Music of the Eucharist will be under the personal direction of Canon C. W. Douglas, assisted by H. William Hawke, Mus.Bac., Organist and Choirmaster of St. Mark's, Philadelphia, and Henry S. Fry, Mus.D., Organist and Choirmaster of St. Clement's, Philadelphia. The music of the Eucharist will be Canon Douglas' setting of Missa Marialis. The Motet will be "Confirm Hoc Deus" (Stablish the Thing, O God), by William Byrd. The Processional Hymn will be "I Bind Unto Myself Today the Strong Name of the Trinity," the authorship of which is attributed to St. Patrick and is reputed to have been composed by him when he started out to preach to the heathen, and which is generally referred to as St. Patrick's Breast Plate Hymn. It is No. 525 in the New Hymnal. Other hymns which will be sung are "Come Thou Holy Spirit, Come," No. 196 in the New Hymnal, and "For All Thy Saints," No. 295 in the New Hymnal.

Mr. Frank R. Watson, the architect and a member of the Church Building Commission, is now completing the plans for transforming the stage into a Sanctuary and Choir. A special Altar with Dossals and Riddels, set up on three steps, will be erected and furnished with a hanging Crucifix and tall Polychromed Candles. On the Gospel side of the Altar there will be Thrones for the Presiding Bishop of the Church and for the Bishop of Milwaukee. On the Epistle side of the Altar there will be a Throne for the Bishop of the Diocese of Pennsylvania. Other Bishops and attendants will be seated outside the Rood Screen, and the Choirs will be massed on either side of the stage.

Another special event of the Commemoration will be the Congress Dinner. This will be given at 7 o'clock on Wednesday night in the Ball Room of the Bellevue-Stratford. The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, will be toastmaster. Speakers will include the Hon. J. Hampton Moore, Mayor of Philadelphia; the Rev. Bernard Iddings Bell, D.D., former President of St. Stephen's College, and Professor Will Spens, Vice-Chancellor

of Cambridge, England, and Master of Corpus Christi. Professor Spens, who is internationally known as a distinguished theologian and author of standard books on theology, is attending the Congress as the special representative of the Church of England and is bearing letters to the Congress from the Archbishop of Canterbury and the Archbishop of York and the Primus of Scotland. All addresses at the Dinner will be broadcast. Tickets for the Dinner are $2 each, and tables for any number may be reserved. Admission to the gallery on the night of the Dinner is $1. The Rev. W. P. S. Lander, Rector of the Church of Good Shepherd, Rosemont, and Mr. George R. Bedinger, 311 South Juniper street, are Chairmen of the Clergy and Laymen's committees, respectively, on tickets and reservations.

All sessions of the Congress will be in the Ball Room of the Bellevue. Headquarters of the Congress also will be established in this hotel. The general subject of the Congress will be "The Catholic Revival and the Kingdom of God." On Sunday, October 22, there will be special services in many of the churches in the Diocese at which visiting Bishops and Clergy will be the preachers. There will be a Young People's Meeting and Tea at 4 o'clock Sunday afternoon, at a place to be announced later, and at which the Rev. John Crocker, Student Chaplain at Princeton, will speak. The Congress will open officially on Monday night at 8.15 o'clock, when Bishop Taitt will deliver his Address of Welcome. Sessions of the Congress will be held each afternoon and each night, except Wednesday night.

Bishops who will be among the speakers at the Congress sessions include the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, and the Rt. Rev. William T. Manning, D.D., Bishop of New York. Other clergy who will be among the speakers are: Rev. William A. McClenthen, D.D., Rector, Calvary Church, Baltimore; Rev. Frank Gavin, Ph.D., General Theological Seminary; Rev. James O. S. Huntington, D.D., of the Holy Cross Order; Rev. Julian D. Hamlin, D.D., Rector, Church of the Advent, Boston; Rev. William M. V. Hoffman, of the Society of St. John the Evangelist; Professor Robert K. Root, Ph.D., of Princeton University, and Wilbur M. Urban, Ph.D., Professor of Philosophy at Yale University.

## LOCAL CLERGY COMMITTEES FOR OXFORD CENTENARY

The Rev. Franklin Joiner is Chairman of the General Committee, and the Rev. Wallace E. Conkling, Secretary.

*Reception Committee:* Rev. James M. Niblo, Chairman; Rev. Franklin Joiner, Rev. John H. Mockridge, Rev. Frank L. Vernon.

*Daily Masses:* Rev. Henry C. Mitchell, Chairman; Rev. William I. Edwards, Rev. Frank Williamson, Jr.

*Ceremonies of the Opening Mass:* Rev. Robert Cornell, Chairman; Rev. Francis F. E. Blake, Rev. William I. Edwards, Rev. Geoffrey M. Horsfield, Rev. Robert C. Hubbs, Rev. William T. Metz.

*Hospitality:* Rev. James M. Niblo, Chairman; Rev. Herbert G. Dennison, Rev. Howard W. Fulweiler, Rev. Leicester C. Lewis.

*Dinner Tickets:* Rev. William P. S. Lander, Chairman; Rev. Alfred C. Arnold, Rev. C. L. Bates.

*Publicity:* Rev. Leicester C. Lewis, Chairman; Rev. Wallace E. Conkling, Rev. Alexander N. Keedwell.

*Registration:* Rev. Howard W. Fulweiler, Chairman; Rev. Herbert G. Dennison, Rev. Vincent F. Pottle, Rev. Charles L. Steel, Rev. James C. Thomas.

*Pre-Convention Speakers:* Rev. Wallace E. Conkling.

*Foreign Prelates and Priests:* Rev. Charles Jarvis Harriman.

Other members of the General Committee include the Rev. E. M. Jefferys, Rev. Archibald Campbell Knowles, Rev. Gilbert E. Pember, Rev. Francis S. Roseboro, and the Rev. Carl I. Shoemaker.

## LOCAL LAITY COMMITTEES FOR OXFORD CENTENARY

The General Committee of Laymen of this Diocese in charge of the local arrangements for the Oxford Centenary Commemoration is headed by the Hon. Clinton Rogers Woodruff as Chairman. Assignment of the members to the various sub-committees announced to date are as follows:

*Finance:* John S. Newbold, Lawrence J. Morris, Samuel F. Houston, G. Lewis Mayer, Edmund B. McCarthy, George K. Crozer, Jr., Stanley G. Flagg.

*Exhibit:* Horace W. Sellers, E. Osborne Coates, J. Hartley Merrick, John P. B. Sinkler.

*Membership:* Spencer Ervin, William J. Dickson, C. Fenno Hoffman.

*Ushers:* Edward B. Clay, Thomas B. Stockham, Frederic R. Leidy, Francis D. W. Lukens, Charles P. Maule, John Van Pelt.

*Arrangements:* Sheldon P. Ritter, Frank R. Watson, John B. Mulford, William R. Talbot.

*Children's:* F. Cooper Pullman, Samuel H. Chase, Harold H. D. Balbirnie, James R. Hughes, William Rommel.

*Assistants:* Reed A. Morgan, James R. Hughes, E. Leroy Van Roden.

*Transportation:* William J. Dickson, Charles P. Maule, William Rommel.

*Registration:* E. Leroy Van Roden, Murray H. Spahr, Jr., Alexander C. Groome, John L. Evans, Malcolm S. Huey, G. Lewis Mayer.

*Dinner:* George R. Bedinger, J. Vaughan Merrick, E. Osborne Coates, John B. Mulford, Dr. J. Norman Henry, General William G. Price.

*Hospitality:* Dr. Burton Chance, J. Vaughan Merrick, Dr. Frank B. Gummey, Dr. William H. Jefferys.

*Amusements:* John B. Mulford, E. Osborne Coates.

*Publicity:* Herbert M. Morris, Dr. William H. Jefferys, E. Leroy Van Roden, Samuel H. Warnock.

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## PHILA. FORUM PROGRAM

Announcement of The Philadelphia Forum program for this season includes a series of plays, symphony concerts, musical and dramatic recitals, talks and discussions on national and international affairs, on science, literature, geography and exploration. The music program, it is announced, will probably be the best the Forum has ever offered. It will include the only autumn recital by Rachmaninoff, Lucretia Bori's only Philadelphia recital, Richard Crooks' first, the first Philadelphia appearance of Heinrich Schlusmus, leading baritone of the Berlin Opera, and the first Philadelphia appearance of the Vienna Boys' Choir. Among the remaining features will be the Mendelssohn Club of 250 voices, the Girard College Junior Choir of 125 voices and the Philadelphia and Curtis Symphony Orchestras.

John Bellamy Taylor, consulting engineer of the General Electric Co., will demonstrate audible light with the aid of the electric eye, the instrument with which the light of Arcturus was brought to the Chicago Century of Progress. Mr. Curtis Bok, President of the Forum, will talk on Russia. By special arrangement, members of the Forum are invited to the six sessions of the annual meeting of the American Academy of Political and Social Science and to the lectures of the American Philosophical Society.

# DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

## English Choirs of the Past

In his recently published book, "Quires and Places Where They Sing," Dr. Sydney H. Nicholson says that modern English choristers may regard the "child-monks" of the seventh century English monasteries as the earliest representatives of their office. He reminds us that Bede entered a monastery at the age of seven, and there exercised the functions of a chorister.

Monastic schools imposed the severest discipline upon their boys, and flogging them for the slightest misconduct was the customary way of correcting them, and at the same time the favorite method of sharpening their wits. Such methods have prevailed until quite recently, and the rod has been the recognized medium for prodding choir boys to greater accuracy.

English choir schools, if we do not include the Chapel Royal, first appeared in the thirteenth century. During the next 300 years such schools multiplied rapidly, and by the time of Henry VIII hundreds of boys throughout England were being trained and educated in them.

The musical training such schools were able to give had a far-reaching influence upon musical composition itself, for well-trained choirs were ready to perform compositions in three, four, and five part harmony, so that an incentive to this kind of composition was thus provided. This period was one of great advancement in the art of musical composition, and undoubtedly this advancement was linked up with the technical choral skill developed in choir schools.

The Chapel Royal had been in existence at least as early as 1115. This organization (not a building) was the King's choir. It consisted of Dean, Chaplain, Gentlemen of the Chapel (choir men), and Children of the Chapel (choir boys). It was customary for this body of clergy and singers to accompany the King when he moved from place to place, and even to be near at hand when he ventured forth upon military campaigns.

The Gentlemen of the Chapel must be not only singers, but organists as well, for they were expected to take their turns at accompanying the choir. Not until the period of the Reformation was it usual for the organist to officiate in one capacity only. The Gentlemen of the Chapel were boarded and lodged at the Court, and received salaries for their services.

The Children of the Chapel were under supervision of one of the Gentlemen, who was chosen by the Dean. His title was "Master of the Children," or "Master of the Song." His duty it was "to drawe these chyldren, as well in schoole of facett, as in songe, organes, or suche other vertuous thinges." The Children were likewise boarded and lodged in the Court, and attended by a servant. They were instructed by a "Maistyr of Gramer." Upon reaching the age of 18, at which time their voices changed (!), they were offered scholarships at Oxford or Cambridge.

The manner of getting the singers—both Gentlemen and Children—was by "pressing" them into service. They were kidnapped by royal permission! An ordinance of 1484 reads in part (referring to one of the Gentlemen of the Chapel): "Have licensed him, and by these presents licence & give him auctoritie, that within all place in our Realme, as well Cathedrall-Churches, Colleges, Chappells, houses of religion, and all other franchised and exempt places, as elliswhere, our Colege Roll at Wyndesor reserved and except, may take and sease for us and in our name all such singing men and children, being expart in the said science of musique, as he can finde, and thinke sufficient and able to do us service."

Puritans opposed the use of choirs and organs, and petitioned Parliament to dispense with both in all cathedrals. When the Rebellion broke out, organs were destroyed all over England, and valuable music libraries were wantonly burned. Choirs were disbanded and choral music in religious services was not heard for a number of years—long enough for all the trained choir boys to outgrow their treble voices while leaving no successors behind them.

The Restoration brought royal patronage to cathedral music once more, and the problem of supplying trebles was at first unsatisfactorily solved by the employment of wind instruments called *zinken,* which seem also to have been used by Bach and other composers to reinforce vocal parts in certain instances. The effect of such combinations as were thus created must have sounded strange indeed to the ears of musicians of that day. Men singing falsetto were also made use of until young boys could be trained to take treble parts.

In a few years Captain Henry Cooke, a competent choirmaster, had drilled a group of boys who supplanted the curious makeshifts in use, and thereafter reorganized choirs made their appearance in many quarters. Captain Cooke exercised great discernment in the selection of his choristers. Several of his boys later came to be numbered among England's most renowned church composers—John Blow, Pelham Humphrey and Michael Wise.

The Chapel Royal was not the only choir outside the cathedrals. It was not unusual for bishops to have organs and choirs in the chapels attached to their palaces. The Chapel in Lambeth Palace had a choir; and we hear also of a choir in the Bishop of Lincoln's Chapel, with the Bishop himself singing tenor. Noblemen sometimes supported choirs for their private chapels. Handel was organist for the Duke of Chandos, and trained the choir of the ducal chapel. The chapels of the various colleges of the universities had choirs, some of which remain today, and have enviable reputations as choral bodies.

It was after the Restoration that parish choirs began to flourish. Organs were introduced into the west galleries, and bodies of singers—boys, men and women—were placed near them. Even bands were introduced. These choirs gradually usurped the rights of the congregations, who were expected to sit and listen to the singing of psalms and hymns. In some cases "charity children" were introduced into choirs, and special hymns were written for them to sing during services. The music reached such low levels that the listeners were sometimes moved to laugh.

The Oxford Movement effected a reform, and cathedral usages being the only available models for the parish

churches, the tendency was to pattern after them. Accordingly, the churches introduced vested choirs into their chancels, and established precedents in dress and in choral performance that have been followed ever since.

### A LIST OF UNISON SETTINGS

*Communion Service*

"Missa Parochialis," by George Oldroyd (Faith Press, London). Price 6d.

This setting includes Kyrie Eleison, Sanctus, Benedictus, Agnus Dei, Gloria in Excelsis. It is in unison throughout, with occasional optional descants which are simple and effective. The accompaniment is easy. The composer recommends the use of the Merbecke or the Plainchant Credo. These may also be had from the Faith Press.

*Te Deum Laudamus*

From the Unison Service in D major, by C. V. Stanford (Oxford Press, Number 420). Price 4d.

This has all the vigour that characterizes Stanford's music. The accompaniment is not difficult, although it is not so simple as that of the Oldroyd Service. Some passages are indicated to be sung by men's voices alone, and others by trebles, but these directions need not be observed if impracticable. While unison singing is generally supposed to present few difficulties, this number will be found to be hard enough to keep the singers alert. Stanford did not write dull music at any time, and especially in this Te Deum.

*Magnificat and Nunc Dimittis*

The composer, Chastey Hector, calls this composition "An Easy People's Setting of the Magnificat and Nunc Dimittis." It is published by Curwen (Number 80678). An agreeable feature is its moderate pitch. Sometimes composers forget the basses when they write unison settings, and consequently their music tires the low voices of the men. This number has not this fault. It will be found pleasantly melodious and rhythmic. The copies are sixpence.

## Singing in Unison

Many a choirmaster must attempt to provide for his congregation satisfying music, without enough competent singers in his choir to perform a simple 4-part anthem or canticle. For him the solution is unison singing. This may be made most effective and inspiring if reasonable discretion be exercised in the choice of selections.

Usually an interesting and well-played accompaniment is necessary to a unison rendition, which means that an ordinary harmonized chorus loses a great part of its appeal if sung in unison with the organ playing the missing alto, tenor and bass parts. The accompaniment to a unison anthem should be written especially for unison rendition. Composers exploit the possibilities of independent accompaniment when they write unison passages in their anthems, recognizing that freedom of movement in such places compensates for the lack of harmonies in the vocal parts. Necessarily the mood of the composition controls this freedom, and the accompaniment to a Kyrie Eleison or an Agnus Dei, for instance, will show appropriate restraint.

Of late years much good unison music has been published, and even large and skilled choirs include some of it in their repertoires. After listening to piece after piece of harmonized singing, it is refreshing and stimulating to hear something well sung in unison.

So choirs that pride themselves upon their efficiency need not scorn at being asked to sing such music occasionally. There was a time when all church music was unison, and unaccompanied as well. And the choir that cannot boast a fair balance of its parts should cultivate unison singing as a fine art.

Good singing of this kind demands flexibility of expression—more so than does harmonized singing. Word accents, independent of bar-line accents, may be toyed with almost to any extent, so long as the word-meaning is kept clearly in mind. Shadings in expression, dynamic accents, brilliant fortissimo attacks and perfect releases, sharp contrasts in volume when the text permits—these are some of the means of elaborating unison singing, but, of course, must not be abused. Singing of this kind can be thrilling, and is much to be preferred to mediocre performances in harmony.

Once a choir has mastered the technique of unison singing, it is a short step to the delightful variation known as "descant"—a word unfamiliar to modern choirs until a few years ago. A descant is a superimposed melody, sung by a few soprano voices while the majority of the singers continue with the principal theme in unison. Thus a 2-part rendering is procured, but with the lower, or principal part, greatly predominating. It is as though a single thread of brilliant color had been woven into a piece of dark cloth, making itself plainly visible here and there, but for the most part blending inconspicuously with its background. The organ accompaniment is so harmonized that the theme and the descant are both incorporated in it.

Unison singing lends itself especially to the solemn words of the Communion Service. The prayerful responses to the Decalogue, when they are quietly intoned in unison, seem somehow to gain in sincerity through their simplicity. And it is so with the Sanctus and the Agnus Dei. These ancient prayers and lauds are uttered as we kneel. There is something about them, and about our attitude, and about the mystery of what we are enacting that demands a mode of expression at once humble and artless.

Choirs should not always be trying to appear clever. It requires the greater skill to sing with apparent abandon, so that the listener gets his attention off the technique and becomes conscious of the teaching. So long as a choir performs in a fashion that flaunts its methods, it merely *performs;* but when its skill reaches a degree which engenders repose and abstraction, it *uplifts.* There is no need to mention which of these functions a church choir should aspire to. But many small choirs do not attain the goal because they constantly attempt what they are obviously unfitted for—the rendition of elaborate harmonized music that is suitable only for a well-balanced body of highly trained singers.

### "ST. THOMAS MESSENGER" HAS 30TH ANNIVERSARY

Last month's issue of "St. Thomas Messenger," the parish paper of St. Thomas Church, Whitemarsh, marked the 30th anniversary of the publication of that bright and "newsy" visitor to the communicants of that parish and to many other people living in the community. THE CHURCH NEWS extends its felicitations and wishes for a continuation of the "Messenger's" fine record for many years to come. During its entire existence as a parish paper it has been published without a break. The "Messenger" was started in 1900 by the Rev. J. Alexander Miller, the predecessor of the present Rector, the Rev. N. B. Groton, and the latter succeeded him in the management and direction of the paper. When asked if he felt the "Messenger" was giving a service, Mr. Groton said: "I wouldn't give it up for anything."

Miss Roma E. Angel, Choir Director and Organist of St. Matthew's Church, Francisville, has been elected a member of the Executive Committee of the Pennsylvania Branch of the American Guild of Organists.

Judge not thy friend until thou standest in his place.

# Work of the Church Among the Colored People in the Diocese

By the Rev. E. Sydnor Thomas

*Mr. Thomas, Rector of St. Barnabas, Germantown, and one of the leaders of his race in this Diocese, read the following paper at the May meeting of the West Philadelphia Convocation, and it is published in these columns for the information of all our Church people at the suggestion of the Dean and members of the West Philadelphia Convocation. In opening his paper, Mr. Thomas described the treatment which a group of Negroes received in a church of another communion and which resulted in the group leaving that place of worship.—Ed.*

## I. Historical Background

In 1787 the "Free African Society" was organized, with Absalom Jones and Richard Allen as overseers. It was a benevolent society seeking the physical and moral welfare of Negroes.

In 1792 the "Free African Society" became the *"African Church,"* with Elders and Deacons. Their greatest drawback was the lack of a church building, but sympathetic white friends aided them to secure one.

This newly organized church stood alone and had no connection with other religious bodies. The officials therein, however, wanted to be associated with some religious body, and a vote on the matter was taken, with the result showing a majority favored the Episcopal Church.

In July, 1794, "The African Church" was ready to open the doors of its new building, and invited priests of the Episcopal Church to officiate on this historic and memorable occasion. The Rev. Dr. Samuel Magaw, Rector of St. Paul's Church, Philadelphia, preached the sermon, while the services were conducted by the Rev. James Abercrombie, 2nd Assistant Minister of Christ Church and St. Peter's.

In August, 1794, the officials of the "African Church" took the necessary steps to have affiliation with the Episcopal Church, and *St. Thomas' Church was born.* Thus did the Episcopal Church give evidence of her Catholicity by admitting a Negro congregation and subsequently ordaining the first black man to its priesthood.

The "African Church," however, laid down three conditions before affiliating with the Episcopal Church, which were agreed to by the authorities of the Episcopal Church: (1) That they should be received as a *body, already organized;* (2) that they should have guaranteed to them *local independence and self-control* of their affairs, forever; and (3) that one of their number should be licensed as their "Lay Reader," and, if found fit, ordained as their minister.

In September, 1794, at a meeting of the Council of Advice and Standing Committee of the Convention of the Protestant Episcopal Church in Pennsylvania, in the Bishop's House, with Bishop White and a quorum of the members present, the application was received and accepted, and St. Thomas' Church was granted every privilege other churches enjoyed.

On Sunday, October 12, 1794, the Rev. Dr. Blackwell appeared in the pulpit of St. Thomas' Church, and formally and fully announced the reception of this congregation into the communion of the Episcopal Church.

Philadelphia boasts and is justly proud of many *first things,* among which we must never forget that the first colored Church—St. Thomas'—and the first colored minister—Absalom Jones—had their beginning right here in the City of Brotherly Love.

## II. Extension and Growth

For over a score of years St. Thomas —the "Mother Church"—*stood alone* in all America. She was a "living wonder" during those years, and many visitors came to see her personnel and observe her services.

In 1818, St. Philip's Church, New York, came into existence. Today, St. Philip's is the largest colored parish in the country, and the third largest parish *in point of membership* throughout the whole American Church. She has over 3,000 communicants. To the Rev. Dr. Hutchins C. Bishop, quite recently retired Rector, belongs the credit for this phenomenal growth. Dr. Bishop was rector forty-seven years.

In 1824, St. James' First African Church, Baltimore, Md., had its beginning. St. James' was organized as an independent parish and has continued such up to this day. The present Rector, the Rev. Dr. George F. Bragg, Jr., is the historian of the Church's work among Negroes. To him I am greatly indebted for a large measure of the historical data in this paper.

In 1847 the Church of the Crucifixion, Philadelphia, came into existence. The original name, however, was the "Episcopal Free Mission Church," and one, Mr. Thomas A. Latimer—a white layman of St. Paul's Church, Philadelphia, was responsible for its establishment. Several of the local clergy assisted in carrying on the services.

In 1875 the Rev. Henry L. Philips, D.D., was called to the Church of the Crucifixion, after serving about six months at St. Thomas' Church. Immediately the Church of the Crucifixion became a radiating center of missionary activities and a powerhouse for the dissemination of moral and spiritual influence on behalf of Negroes in Philadelphia. She soon *outstripped* the "Mother Church" as a dominating and pulsating missionary force in the Diocese. She was dynamic under the leadership of Dr. Philips. He had a missionary outlook and longed to see the Negro work grow, and with the aid and support of several staunch white friends an agency for the "Extension and Growth of the Colored Work" came into existence, viz.: "The Church League for Colored Work in the Diocese of Pennsylvania." The League was organized in 1897, when the colored population in Philadelphia was 90,000. Today it is over 200,000.

The League's personnel, drawn from all over the Diocese, consisted of—Clergy: Archdeacon Brady, President; The Revs. Joseph R. Moore (Resurrection), Theodore S. Rumney (St. Peter's, Germantown), Henry S. Getz (Holy Apostles), Francis M. Taitt (St. Paul's, Chester, now Bishop of the Diocese), R. W. Forsyth, and Henry L. Philips, Secretary. Laymen: Dr. John Ashhurst (St. Mark's), W. Beaumont Whitney (Christ Church, Germantown), The Hon. Moses Veale, Treasurer (St. Philip's, West Philadelphia), Samuel Milligan (All Saints', Moyamensing).

Bishop Whitaker endorsed the League in the following manner:

> "Dear Dr. Philips: I have read the statement which you submitted to me, outlining a plan for organizing a Church League in the interest of missionary work amongst the colored people in the Diocese, and *I approve* the method proposed. I don't see how it need interfere with any existing organization, and hope it will result in awakening a deeper interest than has hitherto existed.
>
> "Faithfully yours,
>
> "O. W. Whitaker."

Later, Bishops Mackay-Smith and Rhinelander recognized the League's worth and value, and O. K.'d it.

Subsequent members who were devoted to its cause were: The Revs. Ransom, Medary, Leroy, Capers, Grammer, Carter, Tompkins, Duhring, Bispham, Upjohn, Burk, Washburn, Caley, Keeling, Fuller. Laymen: Messrs. Bonsall, Shepherd, Hall and others.

Archdeacon Philips was *contact man.* He went about the Diocese giving information and arousing interest, thereby creating new friends for the colored work. The work of the League was known throughout the Diocese.

Through the instrumentality of the League, St. Augustine's Mission, 21st and Columbia avenue, was brought into being. The Rev. Mr. McDuffy served at St. Augustine's for many years.

Many chapels were created through the influence of the League. Many friends were made for the Church of the Crucifixion, so that today the Crucifixion has an endowment fund of $46,000 and is the strongest (financially) of all our parishes in the Diocese.

With the advancement of Dr. Philips to the Archdeaconry, several new places of worship (through the operation of the League) were started. This powerful agency for the extension and growth of the work among colored people went out of existence June 1, 1912. To that League, not only the colored congregations, but the Diocese as a whole, owe a debt of gratitude. Its members were men of faith and vision, and that combination is always productive of much good.

## III. The Work Today

St. Thomas' and the Church of the Crucifixion were the only two churches in Philadelphia for a long period. Today, however, we have 18 places of worship for colored people, classified as follows:

Four Parishes—St. Thomas', Crucifixion, St. John the Divine, and St. Barnabas, Germantown.

Four Parochial Chapels—St. Simon the Cyrenian, St. Mary's (19th and Bainbridge Streets), Phillips Brooks Memorial, and St. Augustine's, Norristown.

One Private Chapel for Colored Cripples—St. Michael and All Angels', West Philadelphia. Negroes in the neighborhood are cared for, but have no voice in the policy of the institution.

Nine Mission Stations—St. Augustine's, St. Mary's (Chester), two St. Monica's, St. Cyprian's (Elmwood), Ascension (West Chester), St. Christopher's Community Centre, St. Cyril (Coatesville), Holy Spirit, 11th and Snyder avenue.

There are eleven colored Priests in active service. Two of these priests serve two missions each.

There are five white Priests, ministering in a like number of stations.

Archdeacon Philips has retired.

The Rev. Mr. Mills, in addition to his work in West Chester, serves as Chaplain at three scholastic institutions —Lincoln University, Cheyney Teachers College, and Downingtown Industrial School.

## IV. The Needs

There is a great and crying need for the strengthening of some of our present stations. We need not "lengthen the cords, but we should strengthen the stakes."

In some places the missionaries are working under terrible difficulties. The greatest drawback is the lack of proper equipment. Let us scan the field briefly and note conditions:

*St. Augustine's,* 21st and Columbia avenue. Here we find a splendid congregation and large Church School with a fine church building, *but no parish house* for social and recreational purposes. Whenever an entertainment on a large scale is to be given, the people are forced to rent a hall at a cost of from $25 to $35. A parish house serves a double purpose—it is both a *workshop* and a *social center.* Colored churchmen are more in need of parish houses for social purposes than are whites, because the latter can go *anywhere* for recreation, while the former are *restricted* for one reason or another. Given a parish house, St. Augustine's Mission, under the Rev. Mr. Hudson, would soon become St. Augustine's parish.

*St. Cyprian's,* Elmwood, is a one-story structure. Everything goes on in *one and the same room.* Guild meetings, suppers, parties, church school sessions, services and the administration of the Holy Communion. Have you and I any right to look for deep reverence and respect on the part of the people toward St. Cyprian's under such circumstances? Surely something should be done to develop this work.

*Ascension,* West Chester, is situated on the main street of that community. The mission occupies very narrow and cramped quarters. It is said to be the worst-looking church building in the community. The roof is badly in need of repairs, while the whole structure is crying out for paint. The Rev. Mr. Mills has a tough job, but he is faithful in the discharge of his duties. Students from the three institutions where he serves as Chaplain visit the mission from time to time and are a source of great comfort and encouragement to the ministers and people of Ascension Chapel. This work needs strengthening.

*St. Christopher's* Community Centre is at 12th and Thompson streets, Philadelphia. This is the "baby" mission among colored work, it being but two years old. It offers a wonderful opportunity to develop a great work socially and spiritually among the thousands of Negroes in this section of the city. The mission is in action *every day* in the week dispensing material aid to hundreds who come for bread and clothing, and who likewise receive moral, intellectual and spiritual help. Two houses are rented for the work of this mission. The Rev. Dr. Levis, Dean of the North Philadelphia Convocation, is deeply interested, not only in St. Christopher's, but also in St. Augustine's. A visit by you to this Community Centre would be most interesting, and the Missionary, the Rev. Mr. Deaver, gladly awaits your coming.

*St. Monica's.* There are two St. Monica's, the one at 42nd and Woodland avenue, the other at 48th and Haverford avenue. Both are taken care of by the Rev. Richard Bright. The Woodland avenue plant was *abandoned* several years ago, and the congregation moved to the Haverford avenue site, which was formerly the Church of the Holy Comforter. This plant consists of a very old church, a small parish house (one floor) and a spacious rectory. The church is said to be "structurally insecure" and was practically out of use this past winter on account of a broken-down heating system. Services were held in the Sunday school room. Last fall the Woodland avenue St. Monica's was *reopened* after quite an outlay of money from the pocket of the Priest-in-charge. He conducts Sunday school and one service every Sunday for the people in that section, in addition to his regular services at the Haverford avenue plant.

*St. Mary's,* Chester. Here we find a *little gem* of a two-in-one parish house, brand new and modernly equipped. The basement is used for social and recreational purposes and the top floor for worship and religious exercises. St. Mary's was made possible through the late Bishop Garland's Campaign Fund for Missions and Institutions. The Rev. Mr. Moore, in addition to his work in Chester, has charge of St. Cyprian's, Elmwood.

In all of these places the Missionaries are well nigh crushed by the awful weight of financial obligations that have piled up, and are not able to take care of them. Practically left alone to wrestle with poor equipment and mountainous deficits, the men become discouraged. These are poor men, their congregations are poor, and for the most part are out of work, no money to give, hence they stay away from church. The Negro has been the greatest sufferer in this "Depression." In many instances he has been discharged and laid off on account of *color.* The slogan of the average employer was "blood is thicker than water," and where he has been retained he is made to do the maximum amount of work for the minimum pay.

## V. What of the Future?

There is a greater need today for a more intensive missionary work among Negroes by the Episcopal Church than ever before. The population is greater. There are 219,000 Negroes in Philadelphia. There are more Negroes here than in the whole state of New Jersey. What will the Church do about them? She has a responsibility. The young, intelligent Negro, with his new hope, new vision, new outlook on life because

of educational advantages, should be looked after spiritually. He is turning from the churches of his forebears. They do not satisfy his longings, he craves something finer and better. The Episcopal Church appeals to him; her reverent, dignified and intelligent services charm and capture him. But how can we hold him with *poor equipment or no equipment?*

Bishop Manning, of New York, boasts of his 12,000 Negro communicants. He takes great pride in them. His Diocese makes ample provisions for them, with this result—the Negro work is growing by leaps and bounds.

A newly acquired place of worship at 122nd street and 7th avenue, formerly Holy Trinity Church (white), now the Church of St. Martin for Negroes, has startled all New York with its phenomenal growth. This spring a Confirmation Class of 180 persons was presented to Bishop Manning, who, among other things, said, "Many Dioceses do not have as many persons confirmed in an entire year; seldom is such a class presented anywhere in the Church. Few parishes anywhere have had such increase as has marked the growth of St. Martin's since the establishment of the parish five years ago under the leadership of the Rev. John Howard Johnson, Vicar."

We have over 4,000 colored communicants in this Diocese, which is greater than the communicants in the five Dioceses of North and South Carolina.

The underlying secret of New York's very large number of communicants is due to the fact that there is a host of West Indian Negroes in New York who were brought up and trained in the Church of England, and, coming to America, they quite naturally seek out and associate themselves with the Episcopal Church, which is practically the same as the Anglican Church.

The Convocation system as it relates itself to the colored work has done splendidly, but there is a whole lot of room for improvement.

Each Convocation simply knows *its own* work. The Convocation of West Philadelphia *knows nothing* about the colored work in the North Philadelphia Convocation; the same is true of other Convocations to each other, so far as the colored work is concerned. What we need is a *unification of interested persons* in the colored work of the Diocese like the "Church League for Colored Work" of a generation ago.

Let the respective Convocations continue to function in the interest of their specific piece of colored work, but in addition to that, let *all interested persons* in colored work from *all* the Convocations *form a League,* a central body, having a knowledge of the whole work, and a *new day* will break upon us for the colored work.

I therefore plead a deeper and wider Diocesan interest on behalf of this important colored work, and I believe that there are many interested folk who would gladly serve on such a forward-looking missionary enterprise.

Brethren, it is time for us to *rethink* our colored work. Let us take it rather seriously.

Bishop Taitt has said, "The Missionary cause is the *primary* work of the Church." Quite true, but we are so prone to forget that the soul of the black man *right at our very doors* has got to be won for our Blessed Lord.

The colored clergy do not envy one dollar spent in the evangelization of the people in Japan, China, Liberia and the islands of the sea. On the contrary, we contribute our share to missionary endeavors across the waters.

The work of making Christ known to the Negro will not be done by fairies or by angels, but by commissioned men like you and I with the aid of the good women.

Ours is the great task of bringing the black brother out of the troubled sea of superstition, sin and death, up to the Cross of Life and Light and Safety. Let us do it, for

"Christ hath no hand but our hand
To do His work today.
He has no feet but our feet
To bring men in His way.
He has no tongue but our tongue
To tell men how He died,
He has no help but our help
To bring men to His side."

In the name of our Blessed Lord I commend the colored work of the Diocese to your thoughtful and prayerful consideration.

## DEATHS AMONG THE CLERGY

The Rev. William Herbert Burk, Rector of Washington Memorial Chapel, Valley Forge, died on June 30. He was born April 23, 1867, receiving his early education in the public schools here and in New Jersey, graduating from the University of Pennsylvania in 1890, and from the Divinity School in Philadelphia in 1893. He was made Deacon that same year and ordained Priest in 1894 by Bishop Scarborough, taking duty at the Church of The Ascension, Gloucester. After his ordination he became Curate at St. John's Church, Norristown, starting All Saints as a Mission in 1897 and becoming Rector the following year. During his rectorship he started the work at Valley Forge in 1903, accepting a call to that Parish in 1911. He also started Trinity, Gulph Mills, in 1913, being Priest-in-charge for two years. From 1910 to 1919 he served as Dean of the Convocation of Norristown, and for many years was a member of the Faculty at the Church Training and Deaconess School. His great work, however, was the development of a nation-wide interest in Valley Forge by erecting a wayside Chapel at the place where George Washington offered his prayers during the terrible winter of 1778. The cornerstone was laid on the 125th Anniversary of the Evacuation of Valley Forge by the Continental troops, and the first Service was held there on Washington's Birthday in 1905, the group of buildings, with its Cloister of the Colonies and other Memorials, being completed in 1915. He also purchased ground and laid the cornerstone of a proposed National Memorial Church at Valley Forge to seat over 5,000 people, the completion of which has been left to his successors. The Burial Service was conducted by the Bishop on July 5. In 1927 Dr. Burk was the recipient of the Bok Award.

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The Rev. George Albert Hanna died on August 2 at the Osteopathic Hospital, aged 57 years. He was born in Philadelphia, being brought up in St. Simeon's Parish, attending Germantown Academy, the University of Pennsylvania, Harvard University, and the University of Chicago. He was made Deacon in 1901 and ordained the year following, when he became Priest-in-charge at St. John the Evangelist, Third and Reed Streets. In 1907 he accepted a call as Curate to St. Agnes' Chapel, New York City, leaving three years later to become Rector of the Church of The Holy Communion at South Orange, New Jersey. In 1931 he was forced to resign because of impaired health, returning to Philadelphia. In January, 1933, he was prevailed upon to become Locum Tenens at the Church of Our Saviour, Jenkintown, and was elected to the Rectorship on April 1; but never having presented a Letter Dimissory to this Diocese, he was still canonically resident in Newark at the time of his death. The Burial Services were conducted by the Bishop at Jenkintown on August 5.

## CHANGES AMONG CLERGY

Following is a list of changes among the clergy of the Diocese reported since the last issue of THE CHURCH NEWS:

The Rev. Thomas L. Harris, of the Diocese of Massachusetts, became priest-in-charge of St. Luke and the Epiphany on September 11. The Rev. David M. Steele, whose resignation as Rector of the parish became effective last June, has been elected Rector Emeritus. Mr. Harris for the last three years was religious adviser at Harvard

University. He was born September 18, 1901, in Chellingford, Essex, near London, England, and attended King's School, Ely and Jesus College, Cambridge. In 1923 and 1924 he was English Fellow to the Union Theological Seminary, and in 1925 was Assistant Rector at the Cathedral, Derby, England. From 1926 to 1930 he was at St. Andrew's Church, Ann Arbor, Mich.

The Rev. Arthur F. McKenny, who represents the Episcopal Church at the University Christian Association in connection with the student work at the University of Pennsylvania, has accepted a call to the rectorship of St. Paul's Church, New Haven, Conn., where he will succeed the Rev. Howard R. Weir, who becomes Rector of Holy Trinity, Philadelphia, October 1. Mr. McKenny was appointed in charge of the student work at Pennsylvania by Bishop Taitt a year ago. He will assume his new duties November 15.

The Rev. Alexander N. Keedwell, formerly Curate of the Church of the Good Shepherd, became Rector of the Church of the Good Shepherd, Kensington, on September 1, succeeding to the vacancy caused by the death of the Rev. John A. Goodfellow.

The Rev. John W. Norris, Rector of St. Luke's, Bustleton, has also been given oversight of St. Andrew's Mission at Somerton.

The Rev. John Doyle has become assistant to the Rev. Dr. Grammer at St. Stephen's Philadelphia.

The Rev. Frederick C. Trussell has resigned as Chaplain of the Church Home for Children, Angora, to take work in the Diocese of Easton. Mr. Trussell was ordained June 10th by the Bishop of Easton for the Bishop of Pennsylvania.

The Rev. Matthew M. Warren, of the Diocese of West Virginia, was appointed assistant at St. Paul's, Chestnut Hill, on September 15.

The Rev. John P. Moulton has been appointed Vicar of St. Andrew's Chapel, West Manayunk, succeeding the Rev. Timothy E. Woodward, who resigned June 30th to accept mission work at Bontoc, Philippine Islands.

The Rev. Sullivan T. Sparkman, Curate of the Church of the Redeemer, Bryn Mawr, resigned July 1, to accept a call to Baltimore.

The Rev. Jules L. Prevost, Rector of St. Peter's-in-the-Great Valley, became Rector Emeritus on July 1.

The Rev. Joseph Paul Morris, who was engaged in social work at Geneva, Switzerland, has returned to the Diocese.

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Demand more of yourself than anybody else expects of you. Never excuse yourself to yourself.—*Beecher.*

## Bishop Institutes New Rector of Holy Trinity, Phila.

In the presence of the clergy, vestry, and the congregation of Holy Trinity Church, the Rev. Howard R. Weir was formally installed in the office of Rector by the Bishop of the Diocese at the Service of Institution held in the Mother Church at 19th and Walnut streets, on Sunday morning, October 1, at 11 A. M. Following the Institution Mr. Weir officiated at his first Celebration of the Holy Communion as Rector of the parish. The Rev. Howard C. Robbins, of the General Theological Seminary, who served as a special preacher at Holy Trinity during last fall and winter, preached the sermon. At the evening service on the day of his institution, at which the congregations of the three Chapels were present, Mr. Weir preached his first sermon as Rector.

**Rev. Howard R. Weir**

Mr. Weir's institution as Rector fills a vacancy which began after the death, in the spring of 1932, of the Rev. Floyd W. Tomkins, Sr., who had served as Rector of Holy Trinity for upwards of thirty years. During the interim the Rev. John R. Huggins, who was assistant to Dr. Tomkins, served as minister-in-charge, and in addition to Dr. Robbins as special preacher at the Sunday morning services other clergy from time to time occupied the pulpit at evening services.

In accepting the call to Holy Trinity Mr. Weir resigned the rectorship of St. Paul's Church, New Haven, Conn., where he had served since February, 1928. For eleven years prior to 1928 he was Rector of Grace Church, Salem, Mass., having succeeded the Rev. James Potter Franks who was Rector of that parish for 47 years.

It is interesting to note that Dr. Franks was a close intimate friend of the late Bishop Phillips Brooks and the late Bishop William N. MacVicker, both of whom were Rectors of Holy Trinity when they were elevated to the Episcopacy, and Bishop Brooks preached his first sermon after his Consecration in the Salem Church. Mr. Weir also served four years as assistant to the late Bishop Slattery when the latter was Rector of Grace Church, New York, and for about one year assisted at Christ Church, Rye, N. Y.

Born in Warren, Ohio, May 29, 1885, Mr. Weir was educated at Hiram College where he received his B.A. degree in 1907. Studying medicine at the University of Michigan for a year he also served two years as pastor of the Disciples Church in Bowmanville, Ontario, Canada. While continuing his education at Yale he was the College Y. M. C. A. Director of work among foreigners in New Haven, teaching them English and preparing them for naturalization. He is a graduate of Union Theological Seminary, and while there served a year as Y. M. C. A. Director of all Foreign Work carried on by students from all the colleges in New York. Mr. Weir also served as Director of Religious Education at Washington Avenue Baptist Church in Brooklyn, N. Y. He was ordained Deacon in the Episcopal Church by Bishop Greer and a year later was advanced to the Priesthood by the same Bishop.

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### "THE LION OF ST. MARK"

Under the direction of its Rector, the Rev. Edmund H. Carhart, Jr., St. Mark's Church, Frankford, has begun publication of a monthly parish paper bearing the name in the caption of this notice. In the four pages of its initial number, which was distributed last month, there appears approximately thirty separate items of news and information relating to the parish. Announcement is made of the organization of a Parish Council comprising two representatives from each organization; opening of a Nursery School where parents attending morning service may leave their little ones in competent hands; organization of a Servers Guild and also a Junior Branch of the Woman's Guild and Auxiliary. This Junior Branch was formerly known as the Beginners Service League, and there is an additional note that the Service League has presented the Church with a beautiful new set of 1200 dishes.

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The man who can see through the fog ahead is most apt to find the road to cheerfulness.

## Bishop Officiates at Dedication of Cathedral Foundation Stone

On Diocesan Day, at the Cathedral site, Saturday, June 3, Bishop Taitt officiated at the Blessing of the Foundation Stone that had been set in the Chapel of St. Mary, memorializing the beginning of work on the first unit of the proposed group of buildings it is planned to erect on the grounds that have been acquired in Upper Roxborough for Cathedral purposes.

Within the shelter of a wood scaffolding encasing the first section of the Chapel where a temporary Altar had been erected, the Bishop blessed the Foundation Stone, quoting the inscription engraved on the stone:

To the Glory of God
and in Honor of
St. Mary the Virgin
the Foundation of this Chapel
was begun
June 25, Anno Domini, 1932

The Rev. James M. Niblo, Rector of St. John's Church, Norristown, acted as Chaplain to the Bishop and read the Lesson. Mr. Frank R. Watson, the Architect, described the Architectural construction of the building.

The congregation, lead by the choir of St. John's Church, Norristown, marched into the inner walls of the buildings where the Bishop delivered his Address, which follows:

"This is a very happy day, not only to the Bishop, but I believe to the entire Diocese of Pennsylvania. The erection of a great building which by its very size and beauty bespeaks the love of the Diocese for Almighty God, and presents in some measure the sacrifice of His people, is altogether commendable. Our thought of a Cathedral is not either the work that can be done by a central Church; nor that this ancient Diocese should have a building where the Bishop could feel that the altar is his. In this Diocese of Pennsylvania where so much harmony and love prevails, there is no Church where the Bishop could not go and feel that the altar is his own. We have a number of individual Parishes in the center of the city that could have been taken under the wing of the Cathedral, but there was no property in the central part of Philadelphia that could have been acquired for the erection of a building as vast and beautiful as this one.

"We have in the Diocese of Pennsylvania the great State House from whose steps the Declaration of Independence was read; wonderful Christ Church—my old Parish Church—to which the people repaired after they had proclaimed the Declaration of Independence. Associated with that Independence is this City of Philadelphia as is perhaps no City in the United States. The ecclesiastical position of the Diocese is well known. It both formed and shared the ideals of our forefathers. It has always held a distinctive place in the missionary work of the Church. It sent forth Jackson Kemper, the first and great missionary of the northwest. Neither did this Diocese content itself in giving to the missionary work what it felt was its rightful share. It has been liberal in gifts both of men and money. For several years the Diocese of Pennsylvania has given annually $50,000 more than the entire Western coast with Los Angeles, Pasadena, San Francisco, Santa Barbara, Seattle and Honolulu and Alaska included. I say this not with pride but with thankfulness. There has never been a time when the Church has wanted to do anything, but what it has come to the Diocese of Pennsylvania and always has had a ready response. I hope the response tomorrow for the great Whitsunday Missionary appeal will be a hearty one. Since the great events that distinguished it and gave it a standing in those early days, it has never lost its vigorous inspiration to spread the gospel of Jesus Christ throughout our great world.

"Washington is the center of the nation's life and therefore is a fitting place for a Cathedral. New York is the center of a great metropolitan district and is also a suitable place for a Cathedral. Philadelphia is a great historic center, and here is certainly a place for a Cathedral.

"I hope we will not halt in the erection of this building that will express our devotion to Almighty God. Even as we look at the work about us, it gives us a suggestion of the great beauty the Cathedral will have in its completeness. Neither you nor I may be here when it is completed. The man who first rubbed two sticks together making a spark did not live to see the wonders of electricity in our day; but if he knows what is taking place in the world, I feel he would rejoice in having his place in the great work.

"The Psalmist has said: 'Shew thy people thy work and their chlidren thy glory.' Every generation has the work of Almighty God to do; and Almighty God will show to each one what his work is. Then to the generations that are to come, the glory of that work shall be known. These are humble expressions, but I feel it is a joy to think we have a beginning of what I believe is a great work and will stand as a great monument to those in whose thoughts and minds this work was uppermost. I think of Bishop Rhinelander and Bishop Garland and the Canons of the Cathedral; and Congressman Watson, whose wife left us the money with which to build this Lady Chapel; and of Mr. and Mrs. Samuel Frederick Houston who cleared the mortgage on the ground on which the Chapel is being erected. It was a considerable mortgage and they paid it off that we might begin the work untrammeled. The architect as he plans and the builders as they erect, stand by, and like Michael Angelo have a light before their eyes, that the glory of God and not their own reflection may rest upon and be radiated from it."

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### DEATH OF HENRY W. WATSON

The Hon. Henry Winfield Watson, a member of the Cathedral Chapter, died on August 27 in the seventy-eighth year of his age. He was born at Buckingham and served ten consecutive terms in the National Congress as the representative of the Ninth District of Pennsylvania, being the oldest member of the House. When his first wife died in 1916 she left $100,000 to erect a church in South Philadelphia, to be known as St. Mary's Church, in memory of her mother. No suitable location being found, the legacy was transferred to the Church of The Ascension, which became the Pro-Cathedral of St. Mary, and the money is now being used to build the Lady Chapel of the Cathedral Church of Christ, which will be known by that name. In his will he left $5,000 to St. James, Langhorne, $10,000 for an Altar in the Lady Chapel memorial to his first wife, and his residuary estate, which may amount to $500,000, to the Church Foundation for the Diocesan Church or the Cathedral, if this is continued.

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"Still with reverent hands we cull
Thy gifts each year renewed.
Thy good is always beautiful,
Thy beautiful is good."

—*Whittier.*

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"Do you covet Learning's prize?
Climb her heights and take it;
In ourselves our fortune lies;
Life is what we make it."

—*Selected.*

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Thirty-eight saloons and eight hundred people fifty years ago in Livingston, Montana. Bishop Brewer visited the place, lived in a sleeping-car in the Northern Pacific yards, and held a service, out of which grew the present St. Andrew's Church.

# St. John's Mission, West Oak Lane

The Bishop has designated our new Mission of St. John in West Oak Lane as the beneficiary of the October Call of The Church Extension Fund. The proceeds will be used to supply a Chapel for our congregation that is now in a private residence and, also, to aid in reducing the principal of the mortgage on the ground which the Diocese acquired in February of 1929. As the Call has been sent to The Church Extension Fund it will be, no doubt, equally gratifying to all other members of the Church interested in Church extension, to know that the coming of the Church to this new field of service, has met with a spontaneous and open-hearted welcome from virtually the entire community. On all sides there have been unmistakable evidences of a fine spirit of friendship and fellowship on the part of the people towards the Mission, its priest-in-charge, the Rev. Sydney Goodman, and those who are aiding in the establishment of our Church in the community.

This spirit of friendliness, together with the advance that has been made in the increasing number of families and individuals associating themselves in the organization of a congregation, is viewed by the missionary authorities of the Convocation and of the Diocese as evidence that there is a very definite and most fruitful field for missionary service in West Oak Lane. They are convinced the Church has real opportunities in this splendid locality for the development of a strong and self-supporting parish. If the most is to be made of these opportunities, it is believed, however, to be of the utmost importance at this time that every effort be made to bring to our priest and people of this new Mission the realization that their efforts and the advance they have made is meeting with the wholehearted support of their brethren throughout the Diocese.

Possession of a home of its own in place of the rented private residence is the Mission's immediate and pressing need. Otherwise its development and expansion will be checked and its opportunities for a larger ministry and service will be seriously handicapped. Removal of the Chapel building formerly used by St. Columba's at Southampton, will at once place St. John's Mission in a position to minister to the increasing numbers affiliating themselves with the Mission. Dean Eder has arranged for the moving of the Chapel to the site in West Oak Lane.

As to the opportunities which confront this Mission to become a self-supporting work, it is the opinion of many who have made a study of the community that rarely, if ever, has the Diocese been in possession of a more advantageous location in the very heart of a fully developed and largely populated residential neighborhood than may be found in the site acquired in West Oak Lane.

The site is at the junction of Briar Road and Tulpehocken Street. It occupies a commanding position at an elevation from which a permanent church property, when built, may be visible from all directions. Located just west of the line of Twenty-first Street, it has a considerable frontage on both Briar Road and Tulpehocken Street between Seventy-fourth and Seventy-fifth Avenues. From Tulpehocken Street north the west boundary extends 297 feet along Briar Road. At the northwest corner it extends eastward a distance of 200 feet to Tulpehocken Street. From this point the latter thoroughfare in a straight line skirts the church property for a distance of 190 feet and from where Tulpehocken Street here begins to describe a graceful curve, the church ground extends an additional 140 feet to where Tulpehocken Street and Briar Road meet.

*This is a picture of the Chapel which will be used by St. John's congregation, and was taken at Southampton, Bucks County, before arrangements were completed for its removal to the West Oak Lane site.*

As to the Mission itself. In less than six months since the preliminary steps for beginning the work were inaugurated it has brought together a congregation that at present numbers approximately 150, with a Church School of upwards of 50. It is known to be a fact the limit of the accommodations afforded by the rented private residence has prevented a larger affiliation with the Mission and with the Church School.

Decision to plant the Church in West Oak Lane followed a survey made by the Convocation's missionary committee under the direction of the Rev. Dr. Gilbert E. Pember. This disclosed 258 Church families living in the neighborhood and, also, that there were approximately 400 individuals who expressed an interest in the coming of the Church. Dean Eder took immediate steps to begin an active work, and at his request, and that of the Bishop, the Rev. Sydney Goodman, volunteered to give the new work his Pastoral care and oversight, in addition to his Charge of the Church of St. John the Baptist, Germantown, of which parish he is the Rector. On Washington's Birthday of the current year Dean Eder, Mr. Goodman, and a small group of Church people and others living in West Oak Lane, had a meeting in the home of Mr. and Mrs. Frank Pollard, 6953 Ogontz Avenue. As a

(*Continued on page 31*)

# The Woman's Auxiliary Department

Edited by MARY B. SPAHR

## "Christ Bearers"

By MARGARET E. BULLITT

The old story of St. Christopher tells us that in the fulfilling of his life of service he became a "Christ Bearer," and is not this the hope for mankind, that Christ be born into every relationship of life today.

What is the condition of "The World We face?" Men's hearts are failing them, failing them for fear and for dread of those things which shall come to pass. Our old institutions, our economic system, our social system, our religious system are being questioned and defied. "It is a time of world chaos."

At the General Convention in Denver steps were taken in five different directions, and thoughts set before the Woman's Auxiliary to stir us in our "Thoughts of God." The five are: 1. Family Life; 2. Internationalism; 3. Interracialism; 4. Prayer and Economics; 5. Religious Thinking.

In 1919 the Woman's Auxiliary declared that it was Auxiliary to the National Council in the Five Fields of service, World, Nation, Province, Diocese and Parish, to work in the six departments, which include Missions, Church Extension, Social Service, Finance, Publicity, and Field.

Our idea in the past has limited our thoughts of Mission Study as concerned mostly with Foreign Missions, but this year we have to take a broader outlook, to meet the crying emergency of a World in Chaos. We must be "Christ Bearers." "Christ and the Modern World" is the title of our study, and we want to see how Christ, carried into every phase of life, will become the sure foundation for our modern world.

Every one may be inspired, and help by discussing and thinking along these many lines, reaching, as the topics suggest, from our own hearts to the farthest missionary.

The work of the Mission Study department of the Woman's Auxiliary has been enlarged by the suggestion that they coöperate with the Normal School, and two sets of classes have been planned.

Mrs. Howard Fulweiler is to lead a class ten Wednesday afternoons, beginning October 11, at 2 o'clock, in the Church House, especially designed for new leaders, but anyone interested may attend. Her class is to teach method as well as "Christ and the Modern World."

I. Explanation and Preparation.
II. Theory of Method. (Model class on "Christ and the Modern World.")
III. The Call to Discipleship.
IV. Labor and Industry.
V. Communion.
VI. Trends toward Paganism.
VII. Nationalism.
VIII. Next steps toward Unity.
IX. Experiments for pupils in Application of Theory.
X. Leaders further application of Theory.

On ten Thursday evenings at 7.45 in the Church House, Mrs. Frank Bonynge, M.A., will conduct a discussion class for men and women.

These talks have been designed to provide, as far as possible, a background to the various problems which the "Never Failing Light" suggests, in the hope that those who attend may be led to give the whole subject the attention it deserves.

The book is primarily concerned with the attitude which the Christian Church ought to maintain towards the social and economic problems, confronting the modern world. These topics are of such vast importance, and so wide in their scope, that it has been thought fitting to indulge in a brief survey of the Church's attitude towards Capital and Labor at certain well defined periods of her history.

The hope is that the course may generally stimulate and concentrate thought on the main aspects of our present-day economic life, leading us to consider how far we can, as a Church, bring Christian ideals to bear on the social and industrial life of our age, and thus promote the spiritual and material well-being of the people.

The dates and subjects are as follows:

Oct. 12—Brief sketch of the course intended to be followed.

Oct. 19—The Geographical and Social Background of Our Lord's Life and Work.

Oct. 26—The Medieval Church: Its Attitude Towards the Pursuit of Wealth.

Nov. 2—The Puritan Defication of Work and the English Industrial Revolution.

Nov. 9—The Modern Economic Structure.

Nov. 16—The Machine Age.

Nov. 23—Modern Routes to Utopia: (a) Communism, (b) Fascism, (c) Planned Economy.

Nov. 30—Thanksgiving Day, no class.

Dec. 7—The Outlook in the Pacific Ocean.

Dec. 14—Nationalism or Internationalism—Which?

Dec. 21—The Future of Christian Missions.

A fee of $1.00 entitles one to attend all the courses in the Normal School.

Under the immediate auspices of the Educational Department of the Woman's Auxiliary, Educational Day will be held Tuesday, October 31, conference of all interested in Mission Study in the morning and an address at 2 o'clock by the Rev. D. A. McGregor, Ph.D., our National Secretary on Adult Education. Everyone will wish to hear him. Come early.

Our slogan is "Some form of Missionary Education in every parish and mission in the Diocese this coming season."

Rev. A. M. Sherman, S.T.D., National Secretary for Missionary Education, says in the Helps for the course: "What will the new age be? Is there a guide out of the world's distress? Are we just meddling through, groping our way? Has the Church a definitely planned program for a better way of life and a definite campaign against the foes who threaten its very life? Such a time is one of great danger, but it is also one of glorious opportunities and of great possibilities. One question concerns us, can the Gospel of Jesus provide for this modern world, in the Americas, Europe, Asia, and Africa, the power to bring values, and make it capable of a grandeur and nobility equal to its power?"

The call is to all. Prepare to be "Christ Bearers."

Those who wish to read for themselves will be able to obtain these books at the Church House, in the Auxiliary Room.

Dr. Slattery's "Following Christ."

William Paton, "A Faith for the World."

Edward Shillito, "Craftsmen All."

Ruth Woodsmall, "Eastern Women Today and Tomorrow."

James H. Franklin, "The Never Failing Light."

### WOMEN OF THE WORLD TO HOLD A WORLD-WIDE DAY OF PRAYER, NOV. 11

The National Executive Board of The Woman's Auxiliary feeling the need for a realization of the power of the spiritual life, has arranged a Day for Prayer to be held on November 11, in each Parish and Mission in our Church around the world.

The essentials of the plan are in brief:

*1. The Church open all day on November 11 in order that women may come in and pray for at least fifteen minutes, using a prayer leaflet prepared for the purpose.*

*2. All women of the Parish personally invited to take part.*

*3. Preparation made by the Rector of the Parish or the officers of the Woman's Auxiliary.*

Let every Parish and Mission in our Diocese resolve to share richly in this Great Day of Spiritual Opportunity. Let us draw into our fellowship of prayer, not only auxiliary members, but all the women of the Church or any who wish to join with us—the sick and shut-ins as well as those who can come to the Church building.

Through a committee in each convocation headed by the Field Secretary, specific suggestions and plans are to be provided for all who wish help in making ready for the observance of the day.

RUTH MORRIS
*Devotional Chairman.*

### VISIT THE SUPPLY SHOP

The Supply Shop, at the rear of the Church House, will be open for business daily beginning Wednesday, October 4. Many new and fascinating articles suitable for gifts for all occasions are here. Be sure to visit the shop and see the stock.

MRS. JESSIE WALKER

### BISHOP HULSE TO SPEAK TO FOREIGN COMMITTEE

Four years ago Bishop Hulse, of Cuba, spoke to the Foreign Committee.

He is coming again to their meeting on St. Luke's Day, October 18. There will be a celebration of the Holy Communion in the Chapel of the Church House at 9.45. The business meeting will begin as usual at 10.30, and Bishop Hulse is expected at 11 o'clock.

In view of the interest all of us feel just now in Cuba and its affairs, it will be most interesting to hear the views of a man who is neither a politician nor a sugar planter, but who thoroughly understands the native and yet is an American and realizes there are two sides of this problem. The Committee invites any who are interested to come to hear Bishop Hulse.

## Unemployment Committee Continuing Good Work

Generous and loving gifts from an increased number of givers have made it possible to continue the work of the Unemployment Committee. (Giving packages of sewing to women to be made in their own homes.)

While the actual receipts and expenditures are less than last year, it is interesting to note there have been more contributors, which shows greater knowledge of the work; more women were employed, which means the average weekly wage was reduced, not the price per garment; and more garments were handled; this last being made possible by using Red Cross garments as part of the medium for our work.

Work has been provided for various lengths of time to 206 women. In addition 11 women were interviewed with help refused. 120 women were interviewed and placed on the waiting list. This has placed us in touch with 339 women. To provide work for these women, volunteer committees have again worked faithfully week after week preparing 15,425 garments, viz:

| | |
|---|---|
| Infants' garments | 2,369 |
| Girls' | 8,677 |
| Boys' | 2,605 |
| Women's | 1,774 |
| Total | 15,425 |

This required 37,000 yards of goods and 96 patterns.

In addition our employed women have made 8,575 garments for the American Red Cross.

The Unemployment Office has this year added to its activities the handling of Red Cross garments. These garments, made of cotton supplied by the Federal Government, are distributed within the area of the S. E. Penna. Chapter. Cut by the Red Cross, they were sent to us, thence distributed to the parishes or other groups, and upon return to us, after a rigid inspection, returned to Red Cross headquarters for distribution by them. Those helping with the making of these garments should feel gratified with the work accomplished. The expense does not permit printing a detailed report. The total Red Cross cut garments received are 19,103.

To return to the Unemployment Committee, we have continued this year making garments for sale (631) which has brought a return and enabled us to use money a second time. We have also handled 1,391 pieces of embroidery, etc., provided by customers. The office has handled this year over 50,000 garments.

Last winter the distribution of the new garments proved as great a blessing as ever. Shipments were made as follows:

| | |
|---|---|
| Church Institutions of Philadelphia | 18,779 |
| Civic Distributing Centres Within Philadelphia | 5,353 |
| To Our Own Missions Outside the Diocese | 3,154 |
| Total | 27,286 |

This report shows a greater number of garments distributed than cut. Distribution includes all garments made last summer, the cutting of which was recorded in our last report.

Above and beyond the financial help this work has brought to our women, the mental and spiritual benefits cannot be measured. The very personal interest and sympathy which all of our workers have for our women is a very real part of our work. The long winter months have seen many heart-rendering situations arise. As I write, a long series, one after another, pass through my mind. Through many and various ways we have tried to meet the various needs, but ever and always have we tried to assist the women to meet their own problems courageously. Many letters and other tokens from our women express clearly their appreciation of this type of help.

A fourth winter looms before us. Were it possible for us all to see and talk with our sewers there would be no need to ever speak of money. Days on which it is necessary to cut down the portions of work, it is even difficult to eat, one is so torn with sympathy.

We have undertaken this task—let us face it courageously.

ANNA D. DICKSON

### CANON EARP TO ADDRESS LEAGUE FOR ISOLATED

Canon Earp, of the Church of the Redeemer, Bryn Mawr, will be the Celebrant at the Corporate Communion of the League on Thursday, October 5, in the Bishop's Chapel, at the Church House, at 9 o'clock A. M., and will make an address at the meeting at 10.25 in Room 12.

All those who may be interested to hear about the work and to have the privilege of sharing in the service and in Canon Earp's message will be most welcome, especially the clergy.

LETITIA GLENN BIDDLE, *Chairman.*

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## New Building for St. Anne's, Willow Grove, Nears Completion

**Bishop Taitt breaking ground for the new combined Parish House and Chapel for St. Anne's, Willow Grove. To the left of the Bishop is the Rev. George C. Anderson, the minister-in-charge, and on the Bishop's right is Mrs. Mary Frances Moore, one of the earliest members of the congregation. Alongside the latter is Mr. Clement Keightley, one of the active members of the Mission, and to his right is Mrs. W. W. Frazier, Jr., representing the family of the late W. W. Frazier, Sr., who gave the ground on which the Mission is located.**

Through the Diocesan Campaign Fund and the Church Extension Fund Call of last April, together with the coöperation of St. Thomas parish, Whitemarsh, the pressing need of a new building for St. Anne's Mission, Willow Grove, has been met, and the new combination Parish House and Chapel which was started with the breaking of ground by the Bishop on August 4, is rapidly nearing completion. It will take the place of the antiquated frame structure which for nearly 30 years has been the only home of this Mission.

During the past two years there has been remarkable revival of interest among the people of Willow Grove in St. Anne's. The congregation and the Sunday School has grown to such an extent that the old frame building is unable to care for the people. It was evident that unless immediate steps were taken the advance that had been made would be lost, and Dean West and the Convocation, responsive to the situation, conferred with the Bishop and, as a result, estimates were obtained that the cost of a new building would amount to about $17,000. The Diocese, through the Campaign Fund and the Extension Fund, agreed to assume half of the cost and the parishioners the other half. St. Anne's people already had a small fund available and the balance depended upon subscriptions covering a three years' period.

It was at this point in the situation that Mr. Radcliffe Cheston, Jr., parish treasurer of St. Thomas, representing the people of his parish, generously offered on behalf of St. Thomas to "stand behind" the parishioners of St. Anne's in guaranteeing the indebtedness which the Mission people would incur in meeting their share of the cost of construction. By this action St. Thomas made possible the erection of the building without any further delay. This is not the first time St. Thomas has come forward with prompt and practical coöperation. A few years ago it volunteered to assume oversight of historic old St. James Church, Perkiomen, which, like St. Anne's Mission, is a neighbor of St. Thomas and in the same Convocation.

### CLERICAL BROTHERHOOD

The Clerical Brotherhood will resume its formal Monday meetings beginning October 2, at 11.30 o'clock. The special speaker for this meeting will be the Rt. Rev. Edward M. Cross, Missionary Bishop of Spokane.

### MISSION FIELD NOTES

Bishop Campbell is back in *Liberia,* meeting the problems of consolidating work and struggling to adjust reduced appropriations—in fact, the latter statement is true for all our bishops, missionary and diocesan, at home and abroad.

## Book Reviews

*Archaeology and the Bible,* by George A. Barton, Ph.D., LL.D., D.D., pp.580; American Sunday School Union, Phila.; $3.50.

The sixth edition of Dr. Barton's monumental work, "Archaeology and the Bible," has been published. That fact in itself testifies to the value of the book and its appreciation by Bible students.

In the fourth edition, published 1924, the book was completely revised and brought up to date. Since that time Dr. Barton says, "Great progress has been made—not only in the exploration of Bible lands, but in the understanding of certain elements of their civilization." In view of this progress, the whole book has been once more revised and the new knowledge recently gained placed at the disposal of its readers. "New sections have been added describing the discoveries made since the war in Egypt, Mesopotamia, Asia Minor, Syria and Palestine, which are of interest to the Bible student."

Anyone who claims to be a student of the Bible and who is interested in recent archaeological discoveries and their interpretation will not only want to read this revised volume, but will also wish to keep it for reference.

The reader will find the 330 illustrations bound together at the end of the volume of extreme interest. They give one perspective which words alone cannot possibly give.

There are two indices of value to the student: one giving specific Biblical chapters and verses referred to in the book, and the other topical.

Bible students are deeply indebted to Dr. Barton, not only for the original publication of this volume, but also for bringing it up to date.

GRANVILLE TAYLOR.

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*Youth and the Church,* by Leon C. Palmer, B.D.; pp 217; Morehouse Publishing Co., Milwaukee, Wis.; $1.85.

This book by one of our leaders of youth in the Church, Mr. Palmer, General Secretary of the Brotherhood of St. Andrew, is exactly what it purports to be, a manual for leaders of young people. The book deals with the problems of youth from every angle, and Mr. Palmer brings to bear all his wide experience and extensive education upon the difficulties that confront any leader of modern youth.

(*Continued on page 36*)

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**of the Diocese of Pennsylvania**

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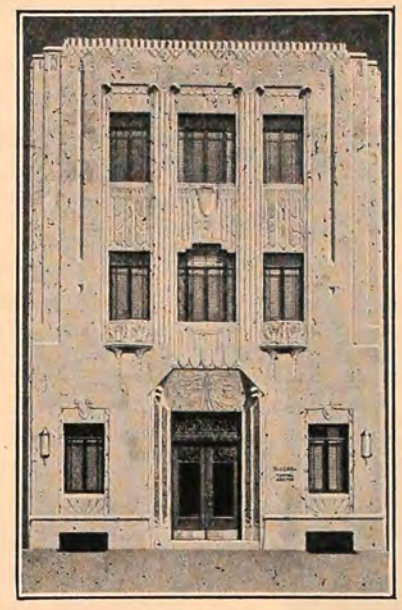

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(*Continued from page 27*)

result of this meeting arrangements were made to hold services in several private homes whose facilities were placed at the disposal of the priest-in-charge until a house could be obtained. Subsequently, the first floor of the house at 7500 Tulpehocken Street was rented and on April 2, first services were held there.

Before the end of last May the accommodations of the rented property became woefully inadequate. It was impossible to provide seating accommodations for all those who wanted to attend the services or to make proper arrangements for the conduct of the growing Church School. Many of those who were able to get in the house were forced to find seats as best they could on the stairway leading to the upper floor. It was impossible to obtain another property that would meet the conditions, and Dean Eder and Mr. Goodman agreed that immediate steps must be taken to relieve the situation. At the Dean's suggestion the Bishop agreed that as the Diocese had already purchased a site the best solution would be to utilize this ground without any delay, and as the Chapel at Southampton was no longer in use, that arrangements be made to have it transferred to the use of St. John's people. Without waiting for any outside help the people of the Mission have already started a building fund with a view of getting ready for the time when they will be able to begin building the first unit of a permanent church building.

In presenting this information in relation to St. John's Mission, the newest of our mission stations, it is believed there may be many members of the Church in the Diocese who might be willing to enroll as members of The Church Extension Fund. A letter addressed to The Church Extension Fund, care of the Bishop at the Church House, or a postcard, will bring a membership card with full information. A telephone call to Spruce 6650 and asking for the Fund's office, also will bring a membership blank to any address. The number of Calls in each year is limited to three. They are issued in January, April, and October. It is left entirely to those receiving the Call to give such amount as they may be able to give. The Bishop selects the beneficiary of each Call. For twenty years The Church Extension Fund has been aiding in the building of churches, parish houses, rectories, and purchasing lots and otherwise extending the Church's work in the Diocese.


## VISIT THE SUPPLY SHOP

***of the***

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**We urge all Parish Auxiliaries to purchase their wool supplies at once, while opportunity remains to buy at last year's prices. Later purchases will cost more.**

# SERENE DAYS BY A SUNLIT SEA

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## In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest
Alleluia.

### REV. A. R. VAN METER

*Following are copies of Minutes adopted by The Clerical Brotherhood, Executive Council of the Diocese and North Philadelphia Convocation on the passing away of the Rev. A. R. Van Meter and received for publication in* THE CHURCH NEWS *since its last issue.*

### The Clerical Brotherhood

On Wednesday, May 3rd, occurred the death of the Rev. Allen Rachelle Van Meter, an esteemed friend of many of our clergy.

Mr. Van Meter received his college education at Trinity College and his theological course at the Philadelphia Divinity School. After his ordination to the diaconate in 1902, he became secretary of the Church Students' Missionary Society and presented the cause and challenge of missions in many colleges and seminaries in the United States and Canada. Inspired with missionary zeal he volunteered for work in China and labored there for five years helping to establish a church and school at Kiukiang.

Returning to this country in 1907, he accepted a call to the rectorate of All Saints' Church, Torresdale, and had the supervision of the Chapel of the Redeemer, Andalusia. He continued in charge of this work until 1915, when he was invited to be Dean of St. Paul's Cathedral in Erie, Pa. After serving in this office for six years, he returned to our Diocese to become rector of Calvary Church, Germantown, and for several years was Dean of the Convocation of Germantown.

On March 9, 1928, he became Executive Secretary of our Diocese and served faithfully and efficiently in this office until he was called for service in a higher office in the life beyond. For several years he was a member of the Board of Overseers of the Philadelphia Divinity School.

Among the outstanding qualities of his character were his great sympathy with and fellow feeling for his clerical brethren. Some have referred to him as the champion of the clergy. He was always ready to hear the recital of their trials and tribulations and responded with helpful words of comfort and encouragement. With his friendly feeling went loyalty, which manifested itself in his support of the causes which he espoused, and his opposition to any form of injustice which appeared imminent.

His kindly disposition assured a cordial welcome to and courteous treatment of those who called upon him. As Secretary of the Executive Council he was devoted to his work and gave much aid in formulating and executing many of the plans for the advancement of the different departments of the Council.

His interest in religious causes was Catholic, going out beyond our Church and extending to the Federal Council of Churches in whose conferences and work he took an active part.

Much as we appreciate his valuable service in other organizations we acknowledge our indebtedness to him for his constant interest in and attendance at the meetings of the Clerical Brotherhood. He was ever ready to serve in any capacity to which he was called, and, as Chairman of the Executive Committee for the past two years, provided an excellent program of interesting topics and competent speakers to present them.

We thank God for the grace and virtue declared in Allen Rachelle Van Meter, and we extend our deep sympathy to Mrs. Van Meter and other members of his family and command them to the Father of mercies and God of all comfort for consolation and support.

Resolved: That this minute be spread on the minutes of this meeting and a copy sent to Mrs. Van Meter.

FRANCIS M. TAITT,
JAMES O. MCILHENNY,
GEORGE W. LAMB,
CHARLES H. SHREINER.

—

### Executive Council of Diocese

The Diocesan Convention closed its session about 5.30 P. M., on May 2, and among the last to leave the Church of the Holy Trinity was the Rev. A. R. Van Meter, Executive Secretary of the Diocese of Pennsylvania. His duties were over for a while—his Annual Report had been made and so he adjourned to his summer home at Chelsea for a moment of relaxation. He intended to return on Thursday for a meeting of the Board of the Federation of Churches. The news of his death at the shore on May 3, came as a great shock to all his friends. Quiet as his manner was—so his departure. Lying down to rest, he passed peacefully into the greater life.

The Executive Council and the members of its several departments will miss his presence and kindly coöperation in the work of the Kingdom.

His duties were many, and the following is a résumé of his official activities:

He was Executive Secretary of the Diocese of Pennsylvania.

Secretary of the Council.

Secretary of the Field Department.

Secretary of the Department of Missions.

Secretary of the Department of Finance.

Secretary of the Department of Budget Committee.

Secretary of the Committee on Recruiting for the Ministry.

He visited the parishes and missions of the Diocese, when so invited, and presented the Church's work at home and abroad.

He coördinated the work of the several Departments of the Council by friendly counsel and advice.

He attended the regular meetings of the six Convocations and informed them of the Church's progress.

He performed all duties connected with the Executive Office; i.e., Conferences with the Clergy, with the Laity, and the Officials of the Diocese.

He was more than just an office man. His deep personal consecration made him love the daily contacts with his fellowmen. His boundless sympathy led many of the Clergy to seek his counsel and advice. As Chairman of the Placement Committee of the Alumni of the Divinity School he aided men in having their names placed before Vestry Committees. He served in every way for the welfare of his brethren. His host of friends among the Clergy and Laity was a testimony of their esteem of the Spiritual value of his life. He stood for reality in the interpretation of his Master's teaching, often at great cost to himself. He brought to the office of the Executive Secretary a spiritual note that was reflected in the work of the whole Diocese—a passion for souls. The Diocese of Pennsylvania has been blessed in having a man serving in this position who was the unusual combination of Missionary-Executive and Pastor.

Mr. Van Meter began his ministry as Field Secretary of the Church Students' Missionary Association, and through that office he led many men to dedicate their lives to missionary work. He spent four years as a Missionary in China. He returned to America and became Rector of All Saints' Church, Torresdale. Later he became Dean of St. Paul's Cathedral at Erie. After this, he became Rector of Calvary Church, Germantown. While Rector, he was elected Dean of the Convocation of Germantown. He served as Chairman of the Social Commission of the Diocese, a member of the Executive Council, a delegate to the General Convention. He was elected the Executive Secretary of the Diocese of Pennsylvania.

He had many other activities and especially was he interested in the work of the Federation of Churches in Philadelphia—an organization not concerned with the problem of organic union, but zealous of a united program of service to the community in the name of Christ and His Church.

He went willingly and freely to every call for service and like John the Baptist of old, he worked so his Master might increase and he himself decrease. His life and labor are written in God's Book of Remembrance.

"Well done, good and faithful servant, enter thou now into the joy of thy Lord."

We record our loss and to Mrs. Van Meter, who shared so fully his thought and work, we express our deepest sympathy.

JAMES M. NIBLO,
W. W. FINN,
CHARLES H. LONG,
*Committee.*

—

## North Phila. Convocation

The sudden death of the Rev. Allen R. Van Meter on May 3, shocked the whole Diocese of Pennsylvania. On the previous day, at the session of the Diocesan Convention, he appeared to be in excellent health, and in the good spirits natural after the encouraging annual report of the Executive Council of which he was the Secretary. A slight indisposition detained him at his home at Chelsea, on Wednesday, but in the afternoon he occupied himself in his garden. While he was taking a nap before dinner, the summons came. "Life said not 'good night' but in some brighter clime bade him 'Good morning.'"

While we believe, such a transition was for him, a great blessing, we appreciate what a fearful shock it was to his family and especially to his wife, and extend to them our heartiest sympathy. May God sustain and comfort them by the Christian hope of immortality and reunion.

The Convocation of North Philadelphia hereby records its sense of loss


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by the death of this efficient and friendly officer of the Diocese, this zealous and consecrated minister of our Church.

At the opening of his ministry he served for five years in the Mission field of China. Compelled by ill health in the family to return to America, he rendered efficient service in this Diocese at All Saints, Torresdale. From 1915 to 1921, six years, he was Dean of the Cathedral at Erie, where he was a recognized leader in civic reform.

In 1921 he returned to this Diocese to become the Rector of Calvary Church, Germantown. Soon elected Dean of that Convocation, he manifested a sympathy with the clergy in their problems, and a missionary zeal, that called forth the highest ecomiums from Bishop Garland, and led to his election on March, 1928, to the Executive Secretaryship of the Diocese. In this important office he displayed the same qualities and greatly endeared himself to all who came in contact with him. He knew how to combine staunch loyalty to the Bishop with tender consideration for those in trouble. His fellow-feeling and strong sympathy with the Clergy were outstanding characteristics. He was a regular attendant in his official capacity at our Convocational meetings and knew how to present the point of view of the Executive Council, and also how to listen with a sympathetic ear to the Convocational opinion. Greatly did we prize his fellowship, respect his character and value his service. We send our respectful sympathy to his wife and near relations, and assure them that we shall long cherish his memory and thank God for his inspiring example.

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## WILLIAM F. FELL

The Department of Missions of the Diocese of Pennsylvania records with deep sorrow and personal loss the death of William F. Fell, who for many years was an active member of this department.

Mr. Fell gave generously of his time, money and energy to the work of advancing the Kingdom of God here upon earth. His manner was quiet and sympathetic. His action was firm and determinate with Christian charity to all. He willingly and efficiently served on each Committee of which he was a member and brought to its deliberations the accumulated experiences of a Christian who was following in the footsteps of his Master.

Mr. Fell was a tireless worker in the business world. Through fifty-seven years of labor and executive ability he developed the William F. Fell printing corporation to the point of being one of the largest of its kind in Philadelphia.

He had many other interests. The following represents some of his activities:

President—Graphic Arts Mutual Fire Insurance Company.

Director—of Philadelphia Life Insurance Company.

Vestryman—Grace Church, Mt. Airy—formerly Vestryman of Zion Church.

Delegate to Convention of the Diocese of Pennsylvania.

Delegate to Convocation of Germantown.

Superintendent—Grace Church Sunday School. Sometime Superintendent of Zion Sunday School.

Member of The Union League of Philadelphia.

Vice-President — Hayes Mechanics Home.

Member of the Executive Council of the Diocese of Pennsylvania.

We record our loss and to his family we extend our deepest sympathy.

May he go from strength to strength in the life of perfect service in his Father's Kingdom.

(signed) CHARLES H. LONG,
W. W. FINN.

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In the death of Mr. William F. Fell, not only the Executive Council itself, but also the Diocese of Pennsylvania, has lost a loyal and devoted member. For over fifty years he was an active and faithful worker in his own Parish, and during the last four years of his life had attended the meetings of the Executive Council with great regularity and shared in its duties. His life and interest were dedicated to the service of The Church and he will be greatly missed. The Executive Council desire to place on record this minute of its appreciation of him.

JAMES M. COLLINS,
C. CHRISTOPHER MORRIS,
*Committee.*

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## ROBERT ROLLISON

RESOLVED, That in the death of Robert Rollison, in his eighty-ninth year, a Charter Member of St. Nathanael's Church and Senior Warden of the Vestry, we have lost a devoted friend and inspiring leader. His long life was spent in the unselfish service of others in Philadelphia's great textile district known as Kensington. We deeply regret his passing and extend our heartfelt sympathy to his family.

BE IT FURTHER RESOLVED, That this resolution be inscribed upon the Minutes of the Vestry of St. Nathanael's Church meeting this fifteenth day of May, 1933, and that a copy be sent to the family of Mr. Rollison; and that a copy be sent to the editor of THE CHURCH NEWS of the Diocese of Pennsylvania for publication.

J. MELVILLE HILL,
*Secretary.*

## ALEXANDER G. MERCER

RESOLVED, That the Rector and Vestry of the Church of the Epiphany, Germantown, at meeting assembled on May 15, 1933, record the deep loss sustained by this Parish in the death of their fellow Vestryman and Accounting Warden, Alexander G. Mercer, who died on May 4, 1933.

Mr. Mercer had served as Vestryman and Accounting Warden for the last twelve years. He was singularly fitted for this office and was both painstaking and efficient in the discharge of his duties, to which he gave a large share of his time. His place will be hard to fill.

As a loyal Churchman, he was most faithful in his attendance at the services of the Church. There were few services at which he was not present. He loved his Church and was greatly esteemed for his devotion to it.

While expressing our personal loss, our hearts go out to his bereaved family and we know that the entire congregation joins us in this expression of our sympathy.

J. A. EWING,
*Secretary.*

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## ROBERT P. DE SILVER

At a meeting of the Vestry of the Church of the Atonement, West Philadelphia, on June 13, 1933, the following minute was adopted and it was ordered that copies be sent to Mrs. De Silver and THE CHURCH NEWS of the Diocese of Pennsylvania.

The Rector and members of the Vestry of the Church of the Atonement desire to place on record their sense of the great loss which this parish has suffered through the death of Mr. Robert P. De Silver. During the years of his service as a member of the Vestry, Mr. De Silver was regular in attendance at its meetings, and constantly displayed a keen interest in the welfare of this Church. In all our deliberations his attitude was marked by that spirit of Christian courtesy and consideration for others which was characteristic of him in all the relations of his life. We mourn his departure and to his bereaved family we wish to extend our profound sympathy.

J. A. LESSEIG,
*Secretary.*

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## SARAH LYNAH BRUCE

Sarah Lynah (Norris) Bruce, widow of the late Arthur Bruce, who died on July 5, 1933, at the ripe age of seventy-eight years, was a true gentlewoman, and one who in all her life and character proved an enduring blessing to those who knew her. Devoutly religious and although often handicapped

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"We live in deeds, not years; in thoughts, not breaths, in feelings, not in figures on a dial. We should count life by heart throbs. He most lives who thinks most, feels the noblest, acts the best."—*Bailey.*

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"We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to thank God for His mercies, we can walk therein with comfort, and come to the end of our journey in peace."—*Dewey.*

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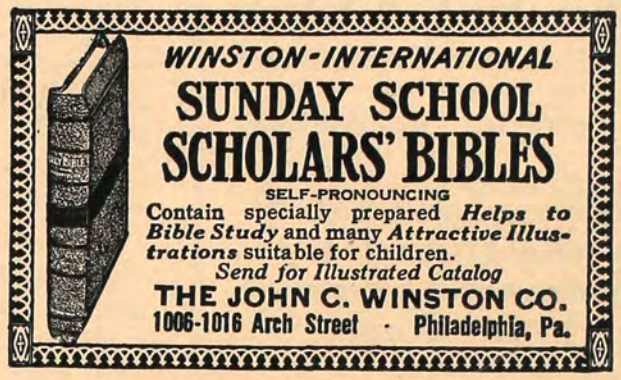
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(*Continued from page 30*)

It is not a technical book, but one written so that even beginners in leadership can profit greatly from Mr. Palmer's very useful contribution to this field. The book will encourage the reader to extend his studies in this field, and the excellent bibliography at the end of each chapter will help him in the selection of his reading. The author's treatment is modern and in accordance with true psychological principles. It is a book that every leader of youth, whether experienced or inexperienced, can consult with profit.

E. P.

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*His Unchanging Word,* by William Evans, Ph.D., D.D.; pp. 128; American Sunday School Union, Phila.; 50c.

As a practical aid to Bible study this book should prove most helpful. The author, a graduate of the Chicago Lutheran Seminary and the Chicago University, for a number of years has been devoting his time to organizing and conducting Bible conferences in this country and Canada. In simple, direct, and convincing language Dr. Evans in "His Unchanging Word" open wide a broad avenue to a clear view and understanding of the Old and New Testament. Designed primarily for use in the Christian Education courses of the American Sunday School Union; as a text book in the correspondence courses, and as advanced courses in Daily Vacation Bible Schools, it is adapted also for individual use by students and by all who are earnestly seeking a clearer understanding of the Scriptures. The book is in two parts, the first, "A Survey of the Bible" and the second, "How to Master the Bible." Each part contains ten Lessons, with questions for review at the end of each Lesson.

S. H. W.

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*Adventures in Church Worship,* a course in two volumes by the Very Rev. Maurice Clarke, M.A.; Teachers' edition, pp. 133; $1.00; Pupils' edition, pp. 144; cloth, 70c, paper, 50c; Morehouse Publishing Co., Milwaukee, Wis.

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The teacher's book is full of suggestions for these adventures and should be usable in all types of Church School. Used by a teacher of adventurous spirit it should in the author's words "enable children to achieve the joy of worshipping God in the fellowship of the Church and through the use of the Prayer Book—to learn how to express that joy through service in the Church—for the fulfillment of our Lord's purpose in the world."

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## FELLOWSHIPS ARE AIMING FOR INCREASED ACTIVITY

With summer vacations over and plans for a season of activity in all branches of its work under way, the Young Peoples Fellowships of the Diocese are looking forward to the greatest year in their history. On September 27 the annual dinner meeting of the clergy and Fellowship Presidents was held in Zion Church, Logan, at which steps were taken to acquaint the individual Fellowships with the Diocesan Program and to enlist the united support of all members.

One of the highlights of the program for the year is the coöperation of the Fellowship with other groups and organizations in the courses which have been arranged in connection with the Diocesan Normal School, information concerning which may be found elsewhere in this issue in the special article by the Rev. Herbert L. Johnson. Upwards of 100 were present at the meeting of the clergy and Fellowship Presidents on September 27.

Burton Corson, President of the Fellowship, in discussing the advance which the Fellowship has made and its aims for the future, says: "The Young Peoples Fellowship has made gigantic strides recently in obtaining interest and support from every quarter. During the coming year the Fellowship will seek to prove conclusively to every Rector in the Diocese the value of a Fellowship to him in his work. The backbone of the Young People's movement is the Parochial group and it is here that the effort should be expended. The Commission on Young People will concentrate on providing material and guidance for the betterment of present Fellowships and will heartily assist in the formation of new ones."

Announcement has been made that invitations have been sent to the Provincial and National Young People's organization to hold their Conventions in Philadelphia.

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There's no thrill in easy sailing when the skies are clear and blue, there's no joy in merely doing things which any one can do. But there is some satisfaction that is mighty sweet to take, when you reach a destination that you thought you'd never make.—*Spirella.*

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